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# The Living Church

VOL. XLII. MILWAUKEE, WISCONSIN.—APRIL 23, 1910. NO. 25

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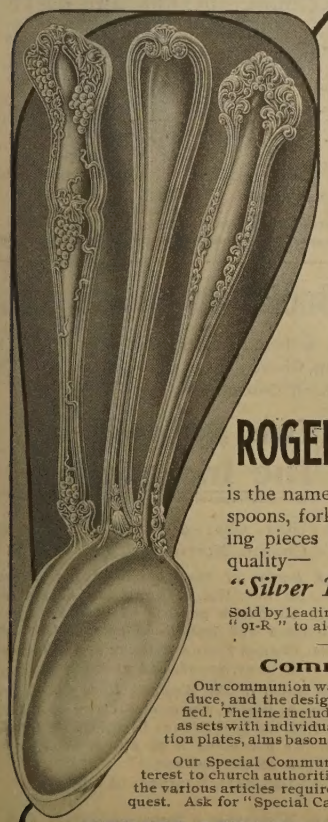

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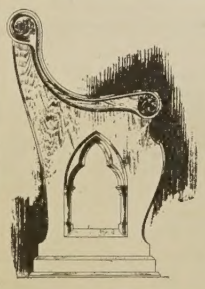

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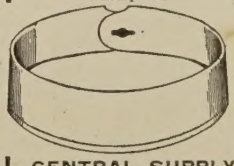

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# The Living Church

VOL. XLII. MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 23, 1910. NO. 25



## The Living Church

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## SUNDRY AND MANIFOLD CHANGES.

FOR THE FOURTH SUNDAY AFTER EASTER.

"For life has grown a simple weight,
Each effort seems a fall,
And all things weary me on earth,
But good things most of all."

SOMETIMES, over the landscape, glowing beneath the summer sun which has irradiated its emerald beauty, unseen, unheralded, there drifts the grey fog from the open sea, thus dimming the fair face of nature. So there are spiritual fogs, that come imperceptibly, and dull the celestial sunshine, which had been flooding the soul with a transcendent brightness. Without any known external cause, people become weary in well-doing, a sin against which we are warned. A lassitude creeps over the soul, the desire for meditation is gone, the joy in communion has fled, and the companionship of the devout is no longer agreeable. As the poet Faber says:

"My love of souls, my joy in saints,
Are blossoms that have died."

The state of the soul then seems like a rebellious, naughty child, who is in a tantrum for no reason that it can give itself, or that its mother could assign for the change. Well may the apostle urge, as he does in the Epistle for to-day, to lay apart all "superfluity of naughtiness."

These states frequently follow after some great spiritual uplift, and in that case it is a direct attack of the enemy, who only cares to disturb those who are making progress in the religious life. But at other times the spiritual dearth may come from some imperceptible turning away from the high ideal which we had set before us. The admission of even the slightest sin may drop the veil between us and the realized Presence of Christ. Again it may result from mere soul-laziness, an indolence such as may creep over the physical life. A penitent of St. Francis expressed it when she said that God bored her. It is a most perilous condition to be in, and yet even to the saints it sometimes came. Job longed for his former feelings: "As I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me. But now my soul is poured out upon me; the days of affliction have taken hold upon me." How many a person who seemed to be on the Mount of Transfiguration has to come down to cope with a demoniac! The following voices their state:

"Fever and fret, and aimless stir,
And disappointed strife,
All changing, unsuccessful things,
Make up the sum of life."

Deplorable as this state is, yet it concerns only the feelings, and it must not be allowed to affect the will. The victim must be more vigilant than ever, and neglect no rule of life, no confession, no communion. If Satan can persuade him to break his rule, he knows that he is victorious. He will suggest the risk to his health if he go out to make his early communion, or he will imply that self-examination may lead to a morbid introspection; for he suits the temptation to our special physical and spiritual condition. We have to contend with one who is an intellectual giant, and understands human nature after his centuries of experience in tempting mankind. But before holiness and the sign of the Cross he will flee.

If, when in this state, we will possess our souls in patience, and persevere, as the fog drifting seaward is lifted from the landscape, and we see that the sun had been shining all the time behind the mist, so the spiritual clouds will drift away, and the Christian will walk once more in the serene sunshine of His precious smile. C. F. L.

FEAR NOT, by the help of the Holy Spirit, to pledge yourself to what is right, and to keep your pledge.—*Keble.*

## ADVANCES IN MUNICIPAL PROBLEMS.

THAT the American problem of the city is receiving more and more thought is the brightest outlook on our political horizon. Few cities now are without their city clubs and other civic organizations for the study of municipal conditions in their own cities and in the country at large. Research work is being done on a large scale, as by the University of Wisconsin. The warfare against graft in city governments is only one phase of a much larger advance. Citizens are seeking not only to uproot that which is bad, but also to secure advance in all that pertains to efficiency in municipal administration.

An annual landmark to show how far we have advanced is to be found in the successive reports of the conventions of the National Municipal League, of which the fifteenth is now before us.* From a bulky volume of nearly five hundred pages, it is difficult to obtain a really good perspective of the thought expressed. Apart from the stenographic reports of the running debates in meetings, round table conferences, etc., there are no less than twenty-eight complete papers on phases of the city problem, written by some of the most distinguished experts in municipal questions. Thus, Mr. Charles J. Bonaparte, the president of the League, writing on "Initiative in the Choice of Elective Municipal Officers," lays his finger upon the weak spot in our new primary system, which has come so largely into vogue in recent years, when he says:

"When a nomination is made at a 'primary' which, for all practical purposes, is a preliminary election, the fifty thousand voters entitled to take part in it constitute a mass no less amorphous and helpless than the hundred thousand or hundred and fifty thousand who will vote some weeks or months later at the polls. The primary needs a pre-primary or some sort of process to do for it the work of a committee on nomination quite as clearly as does the general election which follows" (p. 79).

His solution of the difficulty is found in—

"a self-constituted committee or association of citizens, formed to recruit and recommend candidates; and, on occasions of exceptional importance, especially with respect to offices of great prominence, such an agency is often effective and very useful. Its value, however, steadily lessens when we try to make it permanent; the credit and influence of a 'committee of one hundred' or a 'citizens' association' decline rapidly after the exigency which led to its formation has passed; it soon begins to show the vices inherent in any political close corporation, and, moreover, even in its best days, it usually finds great difficulty in providing satisfactory or even reputable candidates for minor offices."

Thus Mr. Bonaparte recognizes the mistake that has been pointed out so frequently by the more thoughtful of those who have written on civic problems, in that nothing has been substituted for the corrupt party "machine" that has been torn down in instituting primary elections. A system of individualism run mad, wherein every man indorses himself as his own nominating convention, and no body passes upon the claims of candidates for office, is certain to work out in a much more serious abuse than was latent in the old convention system, and so it has proven in practice. The Wisconsin legislative committee that recently investigated a senatorial primary showed that the successful candidate had expended nearly two dollars for every vote he had received in the primary election. The corrupt or extravagant use of money in such a system greatly exceeds any to which we were accustomed before, and cries out for caution against hastily enacted reform legislation. Well does Mr. Bonaparte show that if we are to have primary elections, we must, for the protection of the public, have some organization, of some sort, as a preliminary to it, to pass upon candidates for the suffrages of the people, and to avoid the spectacle of self-laudation that is inseparable from our newer system. Organization is as essential for the preservation of good government as it is for bad; and bad government cannot be made good merely by the destructive policy of tearing down all organization. To supplant a corrupt "machine" with an incorrupt one is likely to be of more far-reaching benefit than to tolerate no organization at all. We have just been passing through the destructive phase of reform, wherein it was necessary to tear down corrupt machines. This is a temporary phase. It cannot be said that we have yet solved the constructive problem of what to put in their place.

It is a temptation similiarly to linger over many of the thoughtful papers, each of which is worthy of prolonged consideration. The optimistic spirit which runs through them all is one of their happiest traits. Even the immigrant in our cities comes in for several good words, and various writers show that he does not present the hopeless problem that he has too often been assumed to be. It is too easy to shift upon his shoulders the responsibility for whatever is amiss in our city governments. Well does Congressman Bennett of New York, a member of the U. S. Commission on Immigration, say:

"Much of our trouble in the past has sprung from the belief amongst newly-made citizens, justified by far too much evidence, that we ourselves have regarded elections as contentions to be decided not at all by argument, persuasion, or reason, but by trickery, treachery, bribery, perjury, assault, forgery, deceit, and even murder. . . . . The new and impressionable citizen of even but twenty years ago had held out to him at election, inducements to all that was worst in his character. If he held our elections and our institutions lightly, we had ourselves to blame for it" (p. 143).

And Miss Grace Abbott of Hull House, Chicago, shows how unjustly we are accustomed to blame immigrants for our own misdeeds, in the following incident:

"Not long ago I listened to a paper by a sanitary engineer on the relation between the immigrant and the public health. It was based on a study of typhoid fever in a certain city in the United States. The man showed that most typhoid epidemics started among our foreign colonies and spread to other sections. This, he explained, is because the foreigner has been accustomed to a pure water supply and is therefore much more susceptible to typhoid than the American who has struggled since birth against the diseases which come from polluted water. Instead, then, of urging this as an additional reason for giving us all decent water, he concluded that in the interests of the public health some new basis for exclusion must be adopted!"

---

BUT THE MOST important section of the volume, and thus of the Cincinnati proceedings, is the thorough review of the American municipal situation by the secretary of the National Municipal League, Mr. Clinton Rogers Woodruff. Mr. Woodruff's annual reviews have come to be watched for as presenting in concise form the gains and losses in the realm of good municipal government that have been made in any year. He begins by enumerating the movement for charter reform, which has been under consideration in some way in no less than one hundred and thirty-eight cities in the last two years. He describes at some length the new charter of the city of Boston, and the movement, thus far unsuccessful, to obtain such a charter for Greater New York. St. Louis now has authority to frame substantially its own charter under the Home Rule provision of the Missouri constitution. In Chicago Mr. Woodruff finds the situation with respect to a better charter to be "desperate," and indeed it is. Chicago is governed under a charter that was framed when it was little more than a village, and that is altogether unadapted to the conditions of a large city. Good government is, under its terms, almost impossible, and yet the opposition to such Home Rule for the city as has been given by the Missouri legislature to its cities is so strong within the state as, thus far to have defeated it. Michigan municipalities, on the other hand, have been permitted some degree of Home Rule by the state legislature, though we understand the supreme court has since held it to be unconstitutional, and Mr. Woodruff finds a "healthy movement for genuine Home Rule" to have been inaugurated in Wisconsin. Unhappily that movement has, as yet, not been able to capture the legislature, although a bill to secure it was defeated a year ago only after success had seemed almost assured.

Mr. Woodruff finds the commission form of government in many different phases to continue to increase in popularity, although it has been adopted, for the most part, by small cities only. It is now under discussion in thirty-three other cities. The term is used to cover a number of quite different systems. Mr. Woodruff writes wisely also in regard to the short ballot, which would make so notable a reform in municipal elections by reason of the consolidation of the votes of the people for very few officials, thus permitting the electorate to vote intelligently, which at the present time it cannot do. Indeed the popularity of commission government is largely due to its simplicity. Nomination reform has made a pronounced advance, and the views of Governor Hughes on the subject are presented as a platform upon which such legislation may be adopted. Criticising the results of Philadelphia's recent primary experience, Mr. Woodruff shows how a wiser utilization of the possibilities of the law might have produced different results. Our own judgment would be that unless some means not clearly pro-

* Proceedings of the Cincinnati Conference for Good City Government and the Fifteenth Annual Meeting of the National Municipal League, held November 15-18, 1909, at Cincinnati, Ohio. Clinton Rogers Woodruff, editor. Published by the National Municipal League.

vided, whereby citizens should vote with a common purpose and according to a common direction, might be adopted, it would be impossible for his suggestion to be carried into effect. It is not unusual in primary elections for the best candidates to be defeated by simple manipulations to which the system readily adapts itself. Twenty-eight states have now provided for a direct primary in the choice of United States senators, and in nineteen states there is a primary system for state officers in general.

More advanced experiments are being tried in some states. Thus, there is provision for the recall in the new Boston charter, and in Los Angeles the system has stood the test of actual practice. A mayor was recalled by virtue of the law, and resigned before the vote was taken. The city was saved, apparently, from very serious iniquity thereby. The recall ought to be an invariable adjunct to any system wherein the term of office is not very short, and relatively long terms, with provision for recall, are rapidly coming into favor. Portland, Oregon, has given a very severe test to the initiative and referendum, although, as Mr. Woodruff well says, "in the opinion of careful and thoughtful observers, altogether too many questions were submitted to the electors at the June election, the ballot containing the questions being 16 inches by 22 inches." Such use of the system is almost certain to consign it to total oblivion, with the inevitable reaction. It is to be hoped that the system may be tried under more conservative auspices in other cities. Quite a list of states is named in which the system has been adopted to some extent. Some careful thoughts in regard to franchise legislation and control of corporations, and an appreciative review of the recent decision of the Public Utilities Commission in Wisconsin, are added. According to that decision, it is held that rates for public utilities must be reasonable and yet that they shall be sufficient to yield a fair return on the investment, no tangible valuation being allowed for franchises.

The never-ending subject of graft has its usual attention, as has the liquor license question, and many others.

---

When we come to digest the entire range of municipal advance, we are impelled to say that, in our judgment, the most pressing reform needed in our cities is that of Home Rule. It has been very difficult to show that to legislators, although the movement has undoubtedly gained ground, and the use of opportunities given to Boston and to St. Louis for testing its working in actual practice will be watched for with great interest.

There are two distinct conceptions of the functions of a city government. One is that it is to be an administrative body almost exclusively. The other is, to be a self-governing body. The former is the plan most generally prevalent in American cities. The sovereignty of the people is vested wholly in the state. The legislature passes laws, and the city is expected to enforce them.

But in practice this system has broken down. It is founded on an unworkable fallacy. The body that makes laws ought also to provide for their enforcement. It we are to have state-made laws for our cities, it would be much better that they should be state-enforced. Our police, our fire departments, our boards of health and of public works, etc., would then be administered from the capital. If the law is made at the capital, but the city is left to enforce it, there is bound to be trouble wherever the collective city mind differs from the collective mind of the state. Nowhere has this been more seriously shown than in New York. Sunday laws and excise laws made in Albany have repeatedly been permitted to become dead letters in the metropolis. The insurmountable barriers to the execution of workable Sunday laws, including provision for the closing of saloons during all or a part of the days, is to be found in the stricter but unenforceable laws which the legislature places upon the statute book. And this is only an illustration of a far-reaching practical evil.

The cure is to be found, not in the state assuming control in the cities, but in making our cities self-governing. The law that a city can make, it can also enforce. It is better that a fair law should be rigidly enforced than that a better law should be ignored. The enforcement of law never can be greatly in advance of the will of a community, but the will of the community ought to be manifested in the enactment of a law.

The chief difficulty in the way of rescuing our cities from bad conditions is the inability to change a *status quo*. A city council meets weekly; a state legislature annually or biennially. To be obliged to go to the legislature before any petty condition can be changed is to place such a premium upon the municipal powers that be, as to make reform in any department almost impossible.

The cure is to be found in municipal Home Rule. The enactment of laws by one body, to be enforced or neglected by another, must cease before we can have municipal efficiency. There are other advanced posts to be attained. It is helpful to have practical tests made of the recall, the initiative, and the referendum. More important than any of them is the fundamental principle that our cities should be self-governing if they are to be self-administrative.

We earnestly hope that municipal reform may advance on that line.

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With the opening of the Louisiana diocesan council last week is begun the continuous succession of spring conventions which comprise within the next two months those of the great majority of dioceses. It was a pleasure to find the Bishop of Louisiana presiding again, after his long absence from illness, and apparently in better health than ever.

The chief business at the conventions this year will be the election of deputies to General Convention. It is important that these should represent the Churchly intelligence of the dioceses. Too often deputies are chosen, particularly from the laity, whose sole recommendation, almost, is that they are wealthy and can afford both the cost and the time to attend at their own expense. This is invariably an injustice to a diocese and is a great handicap to the work of General Convention. Too large a part of the time of that body is of necessity devoted to the rudimentary education of deputies in the questions before the Church, such as they ought to have studied in advance, or else have declined, by reason of deliberate ignorance, to accept an election.

General Convention ought not to be viewed as a social "plum." It involves serious work, and no one should be elected to it who is not able and willing to perform that work *intelligently*.

And deputies should be chosen whose views will, in the main, represent the dioceses that send them. They should be men who are able to act in a representative capacity. This does not mean that a deputy, having served through one convention and having made some mistakes, should be superseded by another new man. Rather should deputies who are, in the main, satisfactory, and who are willing to study the questions before the Church honestly and intelligently, be continued in that responsible office. The men who exert influence in the House of Deputies are almost exclusively those who have been reëlected to many successive conventions; and the principle of recognizing seniority in committee appointments is well established.

There are serious questions to come before the General Convention of 1910. We ask that the best thought of the Church may be devoted to their consideration.

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Dispatches from China indicate, according to advices received by the Board of Missions, that the Changsha riots are economic rather than racial. Officials have cornered the rice supply and have raised prices, and the people attack foreigners in order to direct the government's attention to their needs. The Rev. A. A. Gilman and wife had just returned from America to Changsha and are now safe in Hankow. Mrs. Gilman is a daughter of the Rev. Frederic B. Carter, rector of Montclair, N. J.

The Montclair mission property at Changsha is a total loss, the damage being about $8,000. Mr. Gilman's household effects are a total loss also. He cables: "Rice riot overwhelms governor; no telegraphic communication for several days. The building is likely to be a total loss; workers now at Hankow."

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## THE GRAND CANON.

Symphony of silence, depth, height sublime
Miracle of Nature, since ancient time
In Ages infinite planets began!
Moving to mortals more than work of man
Architecture awful, almighty, grand,
In yawning gulfs far-reaching, great, unspanned,
Sculptured rocks all-glorious, clouds, color, light
"God's Masterpiece," disintegration's might!

Youngstown, Ohio. *Blanche Butler Ford.*

## BLUE MONDAY MUSINGS.

I HAVE just read in a parish paper which comes to me the obituary of a communicant whose life would have afforded material for a novel of adventure, surely. A Russian count, with estates to support his title, he had served in the army through the Crimean war; but later, casting in his lot with the revolutionaries of 1861-3, he was captured and imprisoned. Escaping, he reached Austria, but there was re-arrested on Russian demand, and an order for his extradition was issued. When it was read to him in prison, the jailer held it so that he could see, written on the back, "Let this man escape. Franz Josef." He took the hint, and reached Switzerland in safety, some years later coming to America, but always under the surveillance of the Russian secret police. His wife was a Belgian Roman Catholic; and both conformed to the American Church shortly after becoming domiciled here. At 91 he has entered into rest.

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NOT FAR from me lives a learned man, a veteran of the Civil war, who serves the State still in peaceful occupations, and officiates as lay reader in the parish to which he belongs. His story is almost as remarkable. A Pole of noble family, he had become a priest of the Roman Catholic Church; but, because of his activity in the Polish national uprising, he was arrested and exiled to Siberia, after infamous cruelties. Happily, he escaped. Reaching England, he assumed the first English name he saw on a sign-board, and under that name crossed to America in time to serve through part of the Civil war. Later, renouncing his orders, he married and conformed to the American Church. He is still obliged to keep his name secret, lest his kindred in Poland should suffer on his account.

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I REMEMBER, in my boyhood, a delightful old gentleman who lived, much alone, on a green hillside farm, married to a daughter of the people, but preserving traditions and tangible mementos of a castle in Germany and a family whose arms are quartered with those of sovereign houses. He had been a classmate of Bismarck at Göttingen, but imbibed liberal ideas and participated in the affairs of 1848. Barely escaping to America in time to join the Argonauts searching for gold in California, he was a member of the Vigilance Committee in San Francisco; and, later, he fought on the Union side in the Civil war. Thereafter, captivated by a pretty face and a pastoral background, he settled down near a tiny village where not one single person understood or appreciated him, until a bookish 14-year-old lad, spending a summer on a neighboring farm, revealed some knowledge of Horace, of heraldry, and of medieval history. What chums we got to be! I pored over the family manuscripts, with great names adorning them: Götz von Berlichingen, Hieronymus von Münchhausen, and others with like associations; I admired the ancient signet, carved for the head of the family by Benvenuto Cellini; above all I delighted in the *incunabula* which my German exile-friend had succeeded in bringing with him from the fatherland. The yokels used to wonder what we had in common, the white-haired man in his velvet coat, whose foreign accent amused them prodigiously, and myself; but we knew, and ignored them. When death came to end his exile, I like to think that his precious books were rescued from the ragman by my reverent hands, and now ornament my shelves with their wrought pigskin covers and fair illuminations.

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AS I WRITE three other figures rise up in memory, all picturesque, albeit in different ways. One, four feet ten inches tall, rejoiced in the sonorous name of Gottfried Günther Freiherr Schwann von Schwanenberg, Baron zu Rügen—or words to that effect. He had been a Prussian officer, had fought on the right side at Majuba Hill, with Joubert, and, when I met him, was a peaceful member of the B. S. A. in New York, clerking in an office there, and confiding in his friends that, though his mother, a von Oppenheim, he was a lineal descendant of King David, with claims upon the throne of Jerusalem.

Another bore a melodious name that ended in *ian;* and, though he practiced a learned profession in an American city and was a communicant of the American Church, his first loyalty was to Armenia and the ancient Church of St. Gregory the Illuminator—all the more because he represented the last native dynasty that reigned there, before the Lusignans were enthroned. *Damnosa hereditas,* I fear: he returned to Constantinople, on a sudden summons, and has never been heard of since!

The other was a familiar figure of my undergraduate days: slender, dry, gray, with a neat imperial and moustache, a foreign order in the lapel of his shiny frock coat, and infinite melancholy in his eyes. He taught fencing and Spanish; and men called him (behind his back) "Prince Perkins." The story was like an anticipation of Mr. Oppenheim's novels. In the brave days when Isabella Segunda reigned over Spain there was a young American attaché at the Court who fell in love with an Infanta. Natural, perhaps; but she also fell in love with him. Fancy the complication! But good old Isabella had her points, and a soft heart was one of them. "Bless you, *mes enfants,*" said she; and the nuptial contract was immediately drawn up. I have read it, with all its sonorous phrases about the Most Illustrious Señor Don Jehiel Perkins, General in the armies of Connecticut and father of the attaché, and similar transformations. They were actually married, and domiciled in some corner of a vast palace. Then came the downfall of Isabella; and the Princess *Bourbon y Perkins,* with her husband and children, followed the jolly Queen into exile. What happened then? *Quien sabe?* They separated; and Prince Perkins taught fencing and Spanish, with the grand manner of a true hidalgo, thereafter, to college boys of twenty years ago.

Surely the world is an interesting place; but I am more and more convinced that nothing in it compares in interest with people. "In the world there is nothing great but man," Sir William Hamilton says somewhere; yes, and nothing romantic, nothing jolly, nothing bewildering, either, save that same microcosm.

PRESBYTER IGNOTUS.

## "TREASURES IN HEAVEN."

BY MARIE J. BOIS.

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is there will your heart be also." How are we obeying this direct command of our Master? What of the treasures we are laying up either on earth or in heaven; on earth, where moth and rust doth corrupt, or in heaven, in His safe keeping! What of the crown of righteousness laid up for us if we truly look forward and love His appearing? Does each day add to the store of our treasures? What is the test of their worth? We need to remember the solemn warning: "Now if every man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is." What, then, is the test?

In one of the old fairy tales, the story is told of a poor woodcutter bemoaning his hard fate, while at work in the forest. A fairy suddenly appeared and told him that he might fill his basket with leaves, which on the morrow would turn into gold if until then he had been absolutely unselfish in all his thoughts. Rejoicing, he went home to plan what he would do with his riches, but the next day the leaves were unchanged, for he had forgotten to be thankful, as the fairy told him. Subdued by the thought of his first failure and recognizing the justice of the accusation, he then planned to build a beautiful church for the village as a thank offering, lavishing gold and precious stones on its altar, but the leaves remained leaves and he was told by the fairy to remember how much he had thought of what people would think of him, yes, had even hoped they would consider him a saint. A third and last trial was granted to him. Thoroughly humbled by his two failures, he went home thinking of his poor old mother, whom he might have made so happy and comfortable had it not been for that selfishness of his, resolving to do his best for her, casting all thoughts of treasures aside, counting only on his own work and love for her, when lo and behold, the next day, when he took the leaves to throw them away, they turned into gold under his touch. He had found the magic word, the magic touch: Love, pure, unselfish love.

Is not the allegory a true one? Is not love the greatest magician? Does it not transform the simplest duty into a golden opportunity to add to our treasure in heaven? Love, then, must be our watchword, love of God, love of our fellowmen, for love alone will be ours still, when faith and hope have vanished into sight.

## "THE ONE TRUE, PURE, IMMORTAL SACRIFICE."

AMONG Pagans, Jews, and Christians of all ages, sacrifice has been a chief element in religion. The general consent of mankind cannot be set aside lightly. If the Catholic Church were found wanting in this universal and primitive custom a doubt of its Divine origin might legitimately be entertained. But Holy Scripture, the Fathers and Doctors of the Church, every Liturgy extant, the Book of Common Prayer, and the reply of the Archbishops of Canterbury and York to the Pope's condemnation of Anglican orders, all bear witness to the fact that the Lord's Supper, or Holy Communion, commonly called the Mass, is the Divinely appointed means of offering sacrifice to God. Non-Catholics say that in the Church there is no priest, altar, nor sacrifice. In their Church there is not. It is wanting in a chief element of religion. We, however, have not cut ourselves off from general and age-long tradition. Our Lord Himself is priest; and St. Peter, addressing the members of the Church, says, "Ye are a royal priesthood." The Church is a sacerdotal body, and has a sacerdotal ministry. Head, ministers, and members are united in one holy priestcraft. The only English equivalent of *sacerdos* is priest; and this word is used in the Prayer Book for the minister who celebrates the Holy Eucharist. "We have an altar," and a sacrifice; that is clear. The only thing that remains to be done, therefore, is to state exactly what is meant by "offering" the Holy Sacrifice. To some this is not quite clear. The two books in the Bible which tell us most about sacrifice are the book of Leviticus and the Epistle to the Hebrews. If we turn to them we shall find two distinctions, often overlooked, but very important. Failure to notice them is the probable cause of the difficulty which some feel with regard to Eucharistic sacrifice.

First of all, then, there is *the distinction between slaying a sacrifice, and offering a sacrifice.* They are not the same thing. Yet they are often confounded. The picture which people have in their mind is that of a priest taking a victim, placing it upon the altar alive, and then slaying it. This may be a true picture of what took place before the institution of the Mosaic economy; but it is no true picture of the sacrifices offered in the Tabernacle and the Temple.

For, in the first place, *it was not the work of the priest to slay the sacrifice.* It was no part of his work as priest. It was not a sacerdotal function at all. He might, of course, slay the victim, and, as a matter of fact, very often did in later times; but it was not essential that he should do so. His true priestly work only began after the victim had been slain. The victim might be slain by a layman. It was very often slain by a layman, especially in early times. This point is so important that we must quote the words of Dr. Westcott in his commentary on the Epistle to the Hebrews. He says, "As a general rule the killing of the victim was not the work of the priest, but of the offerer." He then refers to several passages of Scripture. For instance, he refers to the first chapter of Leviticus, where we read, "When any man of you offereth an oblation unto the Lord, he shall kill the bullock before the Lord: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting." Other passages are also referred to, but they are all to the same effect. The point is made quite clear by the account of what happened on Mount Carmel in the days of Elijah. The mode of procedure was as follows. First, an altar was made, and a trench was dug round the altar; then wood was laid in order upon the altar; then the bullock was slain, and cut in pieces; and finally the pieces were laid upon the wood. Then Elijah prayed, and the fire descended. It is quite clear that the victim was first slain, and then offered upon the altar. A layman might slay the sacrifice, and then, when the sacrifice had been slain, and not till then, the true work of the priest began. It was his work, not to slay the sacrifice, but to offer it. The offering was an act of worship, accompanied by prescribed rites and ceremonies; and it was the proper work of the priest, the work he alone was allowed to perform, the work for which he was specially consecrated. That, then, is the first thing to notice, namely, that it was not the work of the priest to kill the victim, but to offer it to God after it had been killed.

If now we turn from the type to the Antitype we shall find that the one was exactly fulfilled in the other. *Our Lord was slain upon the cross, not by a priest, but by laymen.* Four Roman soldiers put Him to death. On earth He was Victim, rather than priest. He was of the tribe of Judah, not of Levi. Hence the writer of the Epistle to the Hebrews says, "Now if He were on earth, He would not be a priest at all, seeing there are those who offer gifts according to the law." On the Cross He laid down His life, He shed His precious Blood, as the Victim of our sins. But when He rose again from the dead, when He ascended into heaven, then He became, then He acted as, our High Priest. With His own Blood He entered into Heaven, there to appear in the presence of God, where He ever liveth to make intercession for us. The Victim was slain upon the Cross once for all: the sacrifice was offered in Heaven by our High Priest. Not only was offered, but is being offered now, for He hath a perpetual priesthood. He has no successor as Aaron had, but the power of an endless life. If it were necessary for the priest, not only to offer the sacrifice to God, but also to slay it, our Lord's death must have been self-inflicted. He, however, was slain by man; and then, having risen from the dead, He ascended into Heaven as our High Priest to offer His sacrifice to God.

As, then, it was not the work of a priest to slay the sacrifice, so, in the second place, *the sacrifice, in Mosaic times, was not slain upon the altar.* It is true that Abraham bound Isaac upon the altar, and then lifted his knife to slay him. But in Jewish times, when sacrifice had been divinely regulated, and a definite priesthood appointed, the victim was not placed alive upon the altar, and then slain. It was slain first, and then placed upon the altar, or, at least, its blood was poured out or sprinkled upon the altar. But it was not slain upon the altar. The altar was not the place of killing, but of offering what had been killed. Dr. Watts' hymn, "Not all the blood of beasts, On Jewish altars slain," is not true to fact. Beasts were not slain on Jewish altars. They were slain first, and then put upon the altar. Placing them, or their blood, upon the altar, after they had been slain, was the work of the priest, who in this manner offered sacrifice to God.

We sometimes hear the expression, "the altar of the cross." Many commentators in explaining the words, "We have an altar," say that it refers to the cross. *But the cross was not an altar. It was an instrument of death. It was, as it were, the sacrificial knife.* By means of the cross our Lord was slain. Not there, but on the heavenly altar, He offers to God His own most precious Blood. In his Revelation St. John saw that altar, and under it the souls of the martyrs. The altar was also a throne: and "I beheld," he says, "and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain." There our Lord offers His Sacrifice to God as our High Priest, for us men and for our salvation. The heavenly service began when He ascended. It is going on still. There time does not count. In the fine phrase of a recent writer, "Jesus Christ is our contemporary." We are not to think of Him as dead. "I am He that liveth, and was dead; and, behold, I am alive for evermore." That is the account which He gives of Himself. He is not a figure of the past; He is our contemporary.

Having thus distinguished between slaying the sacrifice and offering the sacrifice; having shown that the sacrifice was not necessarily slain by the priest, and was not slain, but only offered, upon the altar; we will now notice another distinction. *We must distinguish between offering the Sacrifice and pleading the Sacrifice.* The two things are not the same, though often confounded. Any one can plead the Sacrifice of our Lord. Every Christian does so who kneels down to pray morning and evening at his bedside. The Sacrifice of Christ is the sinner's only plea. But the offering of the Sacrifice is a public function. It is a function performed by our Lord in heaven as our High Priest, and by those on earth who are especially ordained to represent Him in His Church. It is the function of a priest to *offer* this Sacrifice. This he does in the Lord's Supper or Holy Communion or Mass, when he consecrates the bread and wine, so that they are the Body and Blood of our Lord; hence he says, "Although we be unworthy . . . . to offer unto Thee any Sacrifice, yet we beseech Thee to accept this our bounden duty and service." It is no mere *pleading* of a Sacrifice; it is the liturgical and ceremonial *offering* of a Sacrifice. It is the offering of the Sacrifice slain upon the Cross. The very life there surrendered has, by the power of the Holy Spirit, sublimated the bread and wine, so that they are by no figure, but "verily and indeed," as the Prayer Book says, the Body and Blood of our Lord. Identity does not depend upon the sameness of material particles, or else the body of a man in youth and old age would not be the same body; it depends upon the sameness of vital principle. That vital principle which makes

our Lord's Body before and after the Resurrection identical, now, by the power of the Holy Spirit, makes His Body in the Sacrament identical with His Body before and after the Resurrection. They are not three different Bodies, but one Body; one, not by virtue of any identity of material particles, but by virtue of the identity of vital principle. That vital principle, that life, Jesus Christ laid down for us when He died upon the Cross. And that which He so willingly, so lovingly, surrendered for man and took again He now offers to God in heaven. We on earth join in offering it to God, when we celebrate the Lord's Supper, the Eucharist, the Mass.

Thus, then, when the clergy claim to be priests in the truest and fullest sense of the term, when they claim to be *sacerdotes,* ministers who offer sacrifice, who offer the One True Victim upon the altars of the Church, they make no false claim. It is true that they do not kill the Sacrifice. That, as we have shown, is no part of the work of a priest. What they do is to offer the Sacrifice to God slain once for all upon the Cross. This is the true work of a priest, not to kill, but to offer that which has been killed. And this the clergy do when they offer the Body and Blood of our Lord upon the altar in the service of the Lord's Supper, the Holy Communion, or Mass.

From what has been advanced a point of some importance follows, namely, that whatever epithet we apply to the Sacrifice slain upon the Cross can also be applied to the offering of that Sacrifice. If the Sacrifice slain upon the Cross was a propitiatory Sacrifice, then the Holy Eucharist is the offering of a propitiatory Sacrifice; for, as we have seen, there are not two Sacrifices, one of the cross, another of the altar. They are one and the same. On the cross the Sacrifice was slain; on the altar that same Sacrifice, and no other, is offered. Whatever epithet, therefore, is applicable to the Sacrifice of the cross is applicable also to the Sacrifice of the altar. This must be so if they are one and the same. What we offer is "the One, True, Pure, Immortal Sacrifice," that we may obtain remission of our sins, and all other benefits of His Passion, for the living and the dead.—Rev. W. C. Annesley, in *Pax.*

## A THOUGHT.

By Haywood Tupper.

"IK MARVEL," quoting Bernadin St. Pierre's sweet story, *Paul and Virginia,* comments approvingly of the author's old kalendar usage of beginning the year with the vernal season: "Better to reckon the years by blossom than by blight."

The soft enchantment of St. Pierre's isle of bloom is not given to all. Cold January of our Gregorian reckoning commences the year, like real life, severe and stern. We can subjectively interpret by its outset that we cope with frigid Circumstance; equip for combat with Difficulty; and be educated by stern Experience to the heroism of endurance, and the compensating grandeur of wresting from life its great possibilities.

The father of Buddha, affectionately unwise, environed his son with rose-gardens and the song of the bulbul, determined to keep him ignorant of age, ache, misery, and death. When, by chance, the youth discovered these facts of "the conditioned" the awakening was a revelation which made of him a self-sacrificing missionary; he became "the Enlightened." The parental sad absence of judgment would have made of Buddha a silken sybarite, a mere caricature of manhood. The mariner is taught seamanship by weathering rough seas, sungilt ripples of smooth waters would find him at the end of his voyage no more experienced than when he slipped hawser, tripped anchor, and set forth on his outward bound.

Time, the old reliable book-keeper, has closed the ledger of nineteen hundred and nine, lifted it to the shelf of past centuries, and opened for each of us a new ledger of clean, unfigured pages. This is true, but how about last year's accounts? Are they settled in full? The Semitic sage assures us: "God requireth that which is past."

The growth of the forest is from leaves of former verdurous seasons. Our present individuality is the result of cumulative yesterdays. The athlete who has trained his muscles finds it an easy feat by the volition of will and nerve force to perform what has been attained by the exercise of self-discipline of past yesterdays. As physical force persists, so also does the mental and moral. Each added year is another round of the stadium of life's race-course; this bright fresh New Year let us run that we may obtain, each and all winning the goal of worthy achievement.

## CHRISTIANITY AND SUFFERING.

By the Rev. W. E. Glanville, Ph.D.

A TONE of passive fatalism has characterized, too much, books, sermons, and hymns which have treated of suffering.

We are coming to realize that it is the business of Christianity to rout suffering from the world. Suffering is part of the bondage of evil from which it is the mission of Christianity to emancipate man. Hence the attitude of Christianity to the causes of suffering is positively and aggressively hostile.

The question is sometimes asked, Is not suffering a blessing? No; suffering is not a blessing *per se.* Health is preferable to sickness, always. But has not suffering chastened the soul into saintliness? In some instances, yes; in many others, no: it has hardened and embittered the heart. To relieve suffering, to drive out disease and pour in new tides of life and health, to bind up the broken in heart and dissipate the gloom of death: this was a substantive part of the mission of our Lord and remains to this day a substantive part of the mission of Christianity. We pay homage not at the shrines of the pain-bringers of the race, but at the shrines of the pain-removers of the race. Suffering is in the world not to be tamely accepted as inevitable and irremediable, but to be faced and vanquished as one of life's problems. It is to be regarded as transient, not permanent.

The Kingdom of God is righteousness, joy, and peace in the Holy Ghost. Suffering may or may not be incidental to the establishment of the kingdom. As the kingdom prevails increasingly, suffering must diminish. Many kinds of suffering formerly regarded with indifference are no longer permitted. Plagues and epidemics are no longer regarded as the scourge of God. Many cruel sports have been blacklisted, and as Christian civilization advances other cruel sports will be dishonorably discharged from the world's repertoire of amusements. Oppression and tyranny, selfishness and greed and injustice, slander and spite and malicious gossip and malignant speech of every description are all banned and doomed by the Kingdom of God. As the Bishop of London said in reference to the condition of the unemployed in the great metropolis: We have no right to charge God with responsibility for conditions which result from the ignorance, stupidity, and wickedness of men. The attitude of Christianity to suffering is thus clear.

1. It encourages all medical research. Every fresh conquest of disease, every appliance and device for alleviating physical pain, every surgical treatment that disengages pathologic conditions from the body and gives nature a fair chance to restore health to vital organs is to be welcomed as an additional triumph in the contest with suffering. Not to kill but to cure is the motto of scientific medicine. No physician is content to accept defeat complacently. On the principle that prevention is better then cure the medical fraternity realizes that preventive medicine, especially as related to sanitation and wholesome food and water and domestic and civic cleanliness, is all important.

2. Further, Christianity insists on the possession and expression of the moral ideal of goodness as essential to personal and public well-being and the diminution of human suffering. The Golden Rule and the spirit of love as described by St. Paul in I. Cor. 13, are to be written in the heart and exemplified in the life. Into politics and jurisprudence and business, into social and family and international relationships these supreme truths must be brought for constant use and practice and application. This is admittedly a tremendous undertaking. As we view life to-day it seems utopian, impossible; nevertheless the time is at hand when Christianity must justify itself before the world by demonstrating that the world's life can be governed, and successfully and victoriously governed, by this spirit. And in proportion as this spirit conquers in the heart of man, in communities, states, and nations, will multitudes of forms of suffering disappear. A quickened intelligence illuminated by Christlike altruism is equal to this great task.

3. While set for the ultimate eviction of suffering from the world, Christianity enforces tenderness and sympathy towards the sufferer who suffers because of the wrong-doing of others. This goes without saying. It also holds good towards sufferers whose suffering is intentionally or ignorantly self-inflicted. It shows such a sufferer the evil of his ways. It pleads with him to break with the evil past, to amend his ways, and it authoritatively assures him of the pardoning grace of God revealed in Jesus Christ and the possibility and opportunity of a new and better life.

## "CO-CONSECRATORS OR MERELY WITNESSES?"

### Controversy as to Ordination of Bishops Between Bishop Mathew and Father Puller

### DEATHS OF RT. REV. DR. ALFRED BARRY AND CANON DREW

### Invitations to the Mansion House Contain Expression Offensive to English Catholics

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The Living Church News Bureau
London, April 5, 1910

A CONTROVERSY, for a good while past, has been going on in the columns of the *Guardian* between Bishop Mathew, who is supposed to represent the Church of Holland in this country, and a number of Anglican correspondents on the question whether at the consecration of a Bishop the assistant Bishops are co-consecrators or mere witnesses and approvers. Bishop Mathew began by asserting categorically that the assistant Bishops cöoperated merely by their assent and witness, while he actually ascribed the origin of the opposite view to Dr. Littledale. His opponents consistently maintained from the first that the assistant Bishops were co-consecrators as well as witnesses and approvers. The discussion, which is now closed, was rendered notable latterly by the intervention of the Rev. Father Puller, S.S.J.E. And I do not think I am putting it too forcibly to say that as Apello, in Greek mythology, put Marsyas to death by flaying him alive, so Father Puller has in like manner, metaphorically speaking, disposed of Bishop Mathew.

Father Puller, in his first letter to the *Guardian* (March 11th), before beginning his argument, pointed out that the point in dispute was really one of considerable importance: "It is important, not only in its bearing on the validity of Anglican ordinations, but also in its bearing on the validity of ordinations generally, whether in the several branches of the Catholic Church or in Christian bodies external to the Church which have retained the episcopal succession from the Apostles." Obviously, he went on to say, there could never be a mathematical certainty about the truth of any individual Bishop's claim to have been validly consecrated. But whatever element of theoretical uncertainty there might be in regard to any particular consecration, that element was enormously diminished by the ancient rule requiring at least three Bishops to take part in every consecration: "Of course this admirable result depends upon the truth of the doctrine that all the Bishops who join in the laying on of hands are independent channels through which the gift of the episcopate is transmitted. If those Bishops are merely witnesses, and not co-consecrators—if, in other words, the gift is transmitted by the principal consecrator only—then the element of doubt, instead of being diminished, becomes serious, because if any one of the links in the chain which connects the Apostles with any particular Bishop of the present day was faulty the succession was lost, and from that time onwards the Bishops who succeeded in that broken line were in fact not real Bishops, but *pseudo* Bishops. We may well believe that God guided the Church to adopt the rule to which I have referred above in order to safeguard the transmission of Apostolical authority."

Father Puller then proceeded to show in a lucid and most convincing manner that they had good reason to believe that the assistant Bishops not only assent and witness, but also consecrate along with the principal consecrator. His first cited authority was St. Rembert, the second Archbishop of Hamburg and Bremen, who in his biography of his immediate predecessor, St. Anschar, states that the Emperor Lewis the Pious caused "our lord and father, Anschar," to be solemnly consecrated Archbishop by the hands of Drogo, Bishop of Metz, "*assistentibus quoque et consentientibus ac pariter consecrantibus Helingando et Willerico episcopis.*" Here, as Father Puller observed, Drogo of Metz was the principal consecrator; but the two other Bishops not only assisted and consented, but also consecrated. "Both St. Anschar and St. Rembert were born in the Low Countries, and they may be taken as witnesses to the teaching of the Dutch and Flemish Church of the ninth century, as St. Anschar was consecrated in the year 834 . . . I am afraid that, if [Bishop Mathew's] words express accurately the teaching of the present Bishops of the Church of Holland, they have diverged very seriously from the tradition of their predecessors. But I cannot believe that the Bishops of that venerable Church have so fallen away from the sound doctrine." Father Puller then passed from the Low Countries to England, and showed by an extract from a rubric in the mediæval English *ordo* for the consecration of a Bishop that the assistant Bishops were described as "*episcopi consecrantes.*" The Anglican Church of the middle ages, he remarked, taught on this point as sound divines of the Anglican Church teach now. But in those days this teaching was not confined to the Low Countries or to England; "it was doubtless universal." Father Puller supposed that in matters of this sort it would be difficult to quote a higher authority than Dom Martene, of the congregation of St. Maur. He quoted him as saying that the assertion was to be made without the slightest hesitation or doubtfulness that the assistants were not only witnesses, but also true cöoperators in the consecration. He also gave an apposite quotation from Cardinal Gasparri, who holds a most eminent place among living Latin theologians and canonists.

Father Puller followed up his first letter to the *Guardian* with a much longer one, published on March 24th, in which at the outset he drew attention to the way in which Bishop Mathew "changes his terminology as the controversy proceeds." Unable to resist the Father's attack upon his thesis, the Bishop began to hedge very perceptibly. And yet at bottom he still adhered to his original contention, that the assistant Bishops were witnesses and consecrators and nothing more. He asserted that no Eastern or Latin theologian with whose writings he was acquainted "admits the existence of a plurality of consecrators." This statement, among others of his, showed, said Father Puller, "how singularly ignorant Bishop Mathew is about the teaching of the great writers of the past who have dealt with the important subject under discussion." This learned Cowley St. John Father then proceeded to adduce a second series of authoritative passages in order to show that the Bishop was "laboring under a complete illusion." He began with the first Apostolic Canon, some time anterior to the Council of Nicæa, followed by the testimony of Innocent I., a Bishop of Rome of the fifth century. He then quoted, as illustrating the Carolingian period, the concoctor of the Decretals of the Pseudo-Isidore. Among those forgeries were two statements which were of great importance in this controversy. They asserted that the Apostles had set the example of a Bishop being ordained by a plurality of consecrators, while one explicitly asserted that this was done by the appointment of the Lord. In the later middle ages it was normally held by the canonists that unless three Bishops cooperated in the consecration of a Bishop the consecration was invalid. Of course such a view implied that all the three consecrators were real channels through whom the episcopate was transmitted. But the canonists were misled by the False Decretals when they supposed that a consecration by less than three Bishops was *ipso facto* invalid. It would seem, however, that, as time went on, some few canonists began to teach that one Bishop effects the whole consecration.

Passing to later times, Hallier, Bishop of Cavaillon in the middle of the seventeenth century, in his very learned book, *De sacris Electionibus et Ordinationibus*, mentions Cajetan, Bellarmine, and Vasquez, names of the highest eminence among theologians of the Latin Church, as holding a belief which implied the old traditional principle that all the Bishops who took part were real consecrators.

As to the change of view among many of the "less well-instructed" Latin divines of the last three centuries, for himself Father Puller believed that it was largely due "to the spread of an entirely baseless theory, according to which it was held that in the administration of a sacrament there can be only one officiating minister." In further support of his position, Father Puller finally set forth, for the later ages of the Anglican Church, seventeenth and nineteenth centuries respectively, the cogent testimonies of Archbishop Bramhall and William Ewart Gladstone. In conclusion, he expressed his deep sorrow that the Church of Holland should be represented in this country "by a person who, while he professes to be full of interest in the Church of England, and to be most anxious to learn facts which will enable him to follow Döllinger and others in upholding the validity of her ordinations," nevertheless conducts himself in his correspondence in the *Guardian* and in his public lectures in a tone eminently unfriendly and even hostile to Anglican claims. Surely the Church of Holland, said Father Puller, "will take some steps to curb the vagaries of this strange representative, or else will cut the knot by causing him to cease to be her representative."

### DEATHS OF BISHOP BARRY AND REV. H. DREW.

Among the faithful in our midst who have "fallen asleep" since Easter Day are two who had in different ways occupied important positions in the Church and who otherwise were men of considerable prominence. The Right Rev. Alfred Barry, D.D., D.C.L., formerly of the see of Sydney and Primacy of Australia, whose decease occurred at The Cloisters, Windsor, in his sleep, at the age of 84 years, was a son of Sir Charles Barry, R.A., architect of the Houses of Parliament, and was born in London in 1826. He received his liberal education at King's College, London, of which in after years he was to be the head, and Trinity College, Cambridge. His career at the university was one of marked distinction and gained him a fellowship at his college. Soon after his graduation he became subwarden of Trinity College, Glenalmond, and was admitted to holy orders in 1850. He subsequently held the headmastership of Leeds Grammar School and the principalship of Cheltenham College, and in 1862 he was made principal of King's College, London. Here his task (to quote from the *Times* newspaper) was one of some difficulty for which he was in many ways admirably suited. "The college had had enough of inward strife and was settling down again after the Maurice troubles. . . . . Dr. Barry was qualified to work for peace

because he was known to be a friend of the causes that Kingsley and Maurice stood for, and a personal friend of both, especially of Kingsley. So his period at King's College was one of progress for the institution." During ten years of this portion of his life he also held a canon's stall at Worcester, and for three years one at Westminster. In 1886 Dr. Barry was consecrated to the see of Sydney, and therewith became Metropolitan of New South Wales and Primate of Australia. The new Primate (to quote again from the *Times'* obituary) "was a splended gift to the younger Church"; but on the whole "the great chance of his life ended in a disappointment which he no doubt felt more keenly than any one else," and in 1889 he resigned. Since then he was at different times Assistant Bishop in the dioceses of Rochester and London; was for five years rector of St. James', Piccadilly; and since 1891 he had been Canon of Windsor. In addition to holding so many honorable pedagogic and ecclesiastical posts, he had the distinction of being a Bampton lecturer at Oxford and a Hulsean lecturer at Cambridge. As an author Dr. Barry was most widely known by the *Teacher's Prayer Book,* which has gone through fifteen editions besides one adapted to the Prayer Book of the Catholic Church of the Anglican communion in the United States.

The Rev. H. Drew, rector of Hawarden, and honorary canon of St. Asaph, who became dangerously ill on the evening of Easter Monday, and who on Thursday night succumbed to a relapse after an operation for acute intestinal trouble, had been for many years a well known and useful priest in his part of the country. He was Devon-born, and an Oxford M.A. (Keble College). He received his theological training at Cuddesdon, and was ordained in 1883. He was then for ten years assistant curate of Hawarden, and after an interval of one year, which was spent out in Cape Colony, he returned to Hawarden as warden of St. Deiniol's Library, founded by Mr. Gladstone, and of whom he had become a son-in-law. He was afterwards vicar of Buckley, formerly a hamlet in the parish of Hawarden, and in 1904 became rector of the mother parish, in succession to the Rev. Stephen Gladstone. His age, I believe, was only 54 years. I think we may be well justified in believing that had Holy Unction been administered to him, instead of his undergoing a surgical operation, he would have been still with us in the body and good for many more years of service *pro Deo et Ecclesia.* Why do not more Catholic Christians made use of this Divinely ordained and Apostolic ministry of healing the sick? *Requiescant in pace!*

AN OFFENSIVE INVITATION.

The *Times* has printed an invitation of Lady Knill, wife of the Lord Mayor of London, who is an adherent of the Roman schism, to leading representatives of her sect to the hospitality of the Mansion House, in which she used the expression, "to meet the Bishops of the Catholic Church and the clergy." It was quite right, therefore, that a protest to such misleading and highly provocative phraseology as this should be made forthwith with equal publicity and by some prominent representative of the only true and canonically lawful Catholic obedience in England. The Bishop of Thetford (the Right Rev. J. P. A. Bowers) writes:

"All fair minded people will rejoice that the Church of Rome has full liberty in this country to look after the spiritual interests of her own people; but she must not usurp the title, place, or responsibility of the national Church of England, which is the historic branch of the Catholic Church in this land."

This has, in turn, naturally drawn a reply from the Romanist side, personified by Canon Moyes of Archbishop Bourne's staff. He refers to the Bishop's protest as a "surprising attempt to dictate to Lady Knill as to what terms she shall use in speaking of her own Church and of her own clergy." But surely the Canon's criticism is quite beside the mark. The Bishop was not "dictating" in the least to Lady Knill, but only pointing out to the public the inaccurate and misleading terms of reference in her invitation.

Our separated brethren of the Papal obedience, especially here in England, seem to be monstrously averse to the use of the terms "Roman" in connection with their local portion of the Catholic Church, and yet they cannot possibly get away from the fact that this qualifying term is an indissoluble part of the official name of that portion of the Church under the jurisdiction of the Patriarch of Rome. While, moreover, in English common law as well as in ecclesiastical law, the term "Catholic" belongs in England peculiarly to the English Church. The Rev. F. A. Gage Hall, rector of Ashfordby (Peterborough diocese), writes to the *Times* to be allowed, "as one of the rank and file of the Catholic priesthood of England," to express what he is sure will be the general satisfaction of Church people at "the outspoken remonstrance" of the Bishop of Thetford "to the arrogant claims of the Papacy in this country."

NEWS NOTES.

The total sum already received for the Archbishops' Western Canada Fund exceeds £10,000. "One who knew the urgency of the need" has undertaken to contribute £1,000 provided that ninety-nine others give the same amount.

In the second contest for the Australian Primacy, the Archbishop of Sydney has been elected. J. G. HALL.

## BIRTHDAYS OF OUR BISHOPS.

NEXT to July and November, more of the present House of Bishops were born in April. Twelve were born in this month, and three of the twelve on the 12th day of the month. Not only is this the special period when William Shakespeare was born, but in our day it is during April that such men as J. Pierpont Morgan, the financier; John Burroughs, the naturalist; Charles E. Hughes, governor of New York; Arthur T. Hadley, president of Yale University; Henry James, the writer; Joseph Pulitzer of the New York *World,* and Edwin A. Abbey, the artist, first saw the light of day. Hence the month of April may be propitious.

Here is the list of our Bishops born in April:

April 3d, the Bishop of North Dakota; 6th, the Bishop of Indianapolis; 9th, the Bishop of Sacramento and the Bishop of the Philippines; 12th, the Bishop of Fond du Lac, the Bishop of Vermont, and the Bishop of Kansas; 13th, the Bishop of Kearney; 23d, the Bishop of South Dakota; 25th, the Bishop of New Jersey; 28th, the Bishop of Texas and the Bishop of Western New York.

## THE LIVING PICTURE.

BY F. GOODMAN CUBLEY.

SLOWLY but surely the great Artist works out His wonderful masterpiece. No rush, no hurry in His movements; but calmly and deliberately He makes each stroke: for this is the great I AM. With Him, time is not. Time is only for the little earth-dweller, those thoughts of his as he surveys his work: thoughts each one of which conceives into being a little life, to whom the opportunity is given to take part in the wonderful picture. Not any part! Oh, no! Just the one part in the Artist's mind: to materialize the thought of one special need. Sometimes the great Master needs but a dim form in the far background—quite insignificant it seems to the casual observer: not so to the Artist—but one of those faint touches, without which perfection could never be attained. And the silly little life, which has been conceived for just that form, strives to press forward to the front and causes all sorts of confusion. Foolish little life! There is one small place in the picture for it, only one, where it can grow in beauty under the Master's touch, and in any other place it will be nothing but a daub, a blur. Be it conceived for a dim figure fading in the distance, or for one of the central figures in that noble and joyous group in the foreground, in that place only will it be in its true perspective, adding its infinitesimal mite to the great and glorious whole, aiding its beloved Master. The scene is ever changing: and the least swerve from the right spot causes confusion. The living forms pass by as the Painter works along His canvas. New ideas are conceived as the work progresses, embodied in fresh little lives full of opportunities.

Some day the whole glorious picture will be perfect. Some day the number will be complete: thousands which no man can number; but the great Master knows and loves each one of these tiny creatures of His thought.

Then the great masterpiece will be finished—no more failures; no more opportunities! The gates of eternity will open, and the throngs of those who have lent themselves in any way whatever to the Master's will, shall pass in to the life for evermore.

"THE HEAVIEST charged words in our language are those two briefest ones, 'Yes' and 'No,'" says Munger. "One stands for surrender of the will, for denial, for gratification, the other for character." To say, "Yes" to God, and "No" to Satan is the soul's language lesson, which lasts through life's whole school term.

# THE FIGHT AGAINST TUBERCULOSIS IN NEW YORK

## Sermons to be Preached on the Subject From Many Pulpits Next Sunday

## REV. DR SLATTERY ACCEPTS GRACE CHURCH RECTORSHIP

### Many Other Items of Metropolitan News

Branch Office of The Living Church
416 Lafayette St.
New York, April 19, 1910

IN many churches within the metropolis April 24th will be observed as "Tuberculosis Sunday," and sermons are promised on "the gospel of the prevention of tuberculosis." Last year, about this time, the observance was inaugurated in Brooklyn and many addresses were made in the churches of that borough to enlighten the people on the means and methods of checking that dread disease. This year the National Association for the Study and Prevention of Tuberculosis has made a request for the setting apart of one day for the discussion of the subject.

DR. SLATTERY DEFINITELY ACCEPTS GRACE CHURCH.

It has been definitely announced that the Rev. Dr. Slattery has accepted the rectorship of Grace Church, New York City, in succession to the late Dr. Huntington. The new rector will come into residence within a few weeks, that he may acquaint himself with the manifold activities of the parish before the summer vacation season begins. The Rev. Karl Reiland has assumed the rectorship of St. Andrew's Church, Yonkers. He preached his last Sunday night sermon at Grace Church on April 10th.

SUNDAY SCHOOL RALLY AT ZION AND ST. TIMOTHY'S.

The occasion of the rally was the presentation of the Lenten offering, as far as collected, from the Sunday schools throughout the diocese. Delegates were present from as far distant as Mt. Vernon, Yonkers, and White Plains. It was estimated that forty-eight Sunday schools were represented and at least 1,400 persons were present. Those taking part in the service were Bishop Greer, Bishop Partridge of Kyoto, Japan, the Rev. Leighton Parks, D.D., rector of St. Bartholomew's Church, the Rev. Henry Lubeck LL.D., rector of Zion and St. Timothy's, and Rev. De Witt L. Pelton, rector of St. James' Church, Fordham, N. Y. Mr. Pelton and the Rev. John Campbell both represented the Junior Clergy Missionary Association, which had charge of the arrangement of the details for the service. Mr. Pelton commenced the service, after which Bishop Partridge read an appropriate lesson, and after the singing of a hymn Dr. Lubeck welcomed the children to the church. Dr. Parks spoke very happily about children he had seen in the Far East and what the children of our own country can do to help them in the burdens they were carrying. At the close of Dr. Parks' address Bishop Greer made an announcement in regard to the Lenten offering. Sixty-four Sunday schools throughout the diocese had already been heard from. The amounts of their offerings totaled $4,890.70, which, together with the cash of $61.60 contributed at the service, brought the total up to $4,952.30. Certain interesting facts which have been tabulated are that one Sunday school gave $783.50; five Sunday schools amounts ranging from $212.86 to $320.35, and five other Sunday schools amounts ranging from $160.25 to $191.

REV. DR. LOWNDES ON "CHURCH UNITY."

The Bishop of the diocese having requested his clergy to preach sermons on Church Unity, on Sunday, April 10th, the Rev. Dr. Lowndes preached at the Church of the Heavenly Rest from the first two verses of the 133d Psalm: "Behold how joyful a thing it is, brethren, to dwell together in unity." After explaining the historical and sacramental meaning of the text, the preacher went on to apply it to present conditions. He showed the folly of the present divisions, both in the home and foreign field, and the consequent waste of spiritual and material energy, and that the present divisions in Christendom had utterly failed to bring the message of the Gospel home to the hearts of the population even in Christian countries. He then went on to show that the divisions among Christians at the present day had arisen from causes centuries ago, which were now no longer operative, that in many cases the grounds upon which separation had come about were no longer maintained by the descendants of the people who had in the past endeavored to justify separation. He took the position that the agreement between Christians was not so superficial as was generally considered. They had the same Father and God over all, the same Lord Christ as anointed King and Priest, the same Redeemer and Saviour, the same hope of forgiveness by the atoning Blood of that Saviour, the same Bible as the ultimate court of appeals and source of all belief, the same one Baptism by which men were made members of Christ, children of the same Father, and renewed by the same Holy Spirit, the same Lord's Prayer, the same Apostolic Creed, the singing of a vast number of hymns in common, the acceptance of the same Hymn of Praise, the *Te Deum*, which in its structure was really a confession of faith, the same moral law as enshrined in the Ten Commandments and the Summary of the Law, and, finally, the same hope of heaven.

"Difficult as the question of corporate reunion was, it was not hopeless if men who loved the Lord would approach it with a feeling of loyalty and love to the Person of Christ." In the preacher's opinion, unity could never be brought about by Quadrilaterals or Credenda. It could never be brought about by any body of Christians believing that they alone had the whole unity within themselves. Dr. Lowndes then went on to take Baptism as the one and ample platform upon which could be built some organization which should include all Christians.

DEATHS AMONG THE LAITY.

The funeral of James T. Woodward, president of the Hanover National Bank for thirty-three years and a director in many other large financial institutions, was held in St. Thomas' Church, Tuesday, April 12th. The church was crowded with Mr. Woodward's business associates and the clerks employed in the Hanover National Bank and the Union Trust Company, who attended in a body. The Rev. Dr. Ernest M. Stires, rector of the parish, read the funeral service, assisted by Bishop Greer. The full choir of St. Thomas' Church sang Mr. Woodward's favorite hymns. At the close of the service Dr. Stires came forward and laid a large bunch of calla lilies on the coffin, a tribute from the parish, of which Mr. Woodward was a vestryman for many years. Interment was made in Woodlawn Cemetery. Mr. Woodward's will was filed for probation on Saturday, April 16th. It contains a number of public bequests. Among these, $8,000 is given to be added to the gift made to Bishop Potter for the erection of the Cathedral of St. John the Divine; $10,000 is left to St. Thomas' Church, the income to be used for the poor; New York Hospital receives $10,000; and $7,500 goes to maintain a bed in St. Luke's Hospital for elderly women, in memory of the testator's mother.

Sarah M. Moore, daughter of the late Rev. Dr. David Moore, died at Richmond, Staten Island, on Wednesday, April 13th. The funeral was held at her late residence on Saturday. She was well known in the South especially in the vicinity of Richmond, Va., through her relationship with the Rt. Rev. Richard Channing Moore, sometime Bishop of Virginia. The Moore family have been identified with St. Andrew's, the historic parish on Staten Island, through several generations. The Ven. Charles S. Burch, D.D., the rector, officiated.

BISHOP TALBOT ON LAY MISSIONARY WORK.

Two hundred young men heard Bishop Talbot at Bethlehem in Trinity Church, on April 12th, describe missionary work by laymen in various cities. The Bishop made it clear that Church laymen are working in harmony with the Laymen's Missionary Movement, but appealed to young men for personal service, that they may organize their parishes for missionary gifts of men and money for diocesan and world work, and that they will put into such efforts as they make better methods than have obtained. He pointed to organization work already taken up in many parishes, some of them leading ones of New York, where young men are helping to raise apportionments, and are seeing to it that these apportionments are taken to the societies without expense or even effort on the part of these societies —"a tremendous advance step," said the Bishop.

SPECIAL SERVICE AT CHRIST CHURCH.

Sunday night, April 17th, Christ Church contained as mixed a multitude as ever gathered in one church in New York. In the line of vested choristers, joining the regular choir, were Italians, Frenchmen, Swedes, Negroes, and Americans from choirs in Bronx missions, and in the congregation were people of the nationalities named and also Chinese, Japanese, Greeks, Armenians, and Germans. The rector, the Rev. George Alex. Strong, presided, the service being a special one, and there were three addresses. One showed work doing for welfare of children, another work by and for aliens in New York, and the third told of Church extension in the suburbs. Both this service and the meeting in Trinity were parts of a Church Laymen's Conference, the third year such has been held, aimed to arouse young laymen of the diocese to larger interest in missions. Without being an additional burden upon the Bishop, these laymen seek to do what they can to help Bishop, Archdeacons, and other leaders in missionary plans made by them.

RECLAIMING DRUNKARDS BY HYPNOTISM.

The Rev. Dr. Loring W. Batten, rector of St. Mark's Church, East Eleventh street, told the members of his congregation on the evening of Sunday, April 10th, that their future donations will go into his new work of reclaiming drunkards by hypnotism. Dr. Batten said that he had been experimenting with psychotherapeutic treatment for inebriates for several years, and had at last evolved a method which was infallable, with a record of fifty cures. All that is necessary, he said, is for the patient with the drink habit to wish for a cure and the treatment open to him in the rector's study will do the rest. The work of Dr. Batten with those whose will power has been

broken down through drink began after a visit he made some years ago to the Bowery mission.

GENERAL AND PERSONAL NOTES.

St. George's Day, Saturday, April 23d, will be observed by the various societies of St. George's Church, Stuyvesant Square. An advance programme has been sent out. The pageant will be one of the chief features of the day. It will carry out the mythical story of St. George and the dragon. Another feature will be the planting of eighteen maple trees by the members of various parish societies. They will be planted along the edge of the sidewalk on Sixteenth street in front of the church and parish house. The pageant of St. George and the dragon and the tree-planting will be followed by folk dances given by the pupils of the parish school.

Following the annual custom, Richmond Lodge of the Order of the Sons of St. George, Staten Island, will attend service in St. Mary's Church, West New Brighton, on the morrow of St. George's Day, April 24th. A special sermon will be preached by the rector at the evening service and an elaborate programme of hymns and anthems by English Church musicians will be rendered by the choir under the direction of Harry Manley, choir-master, and Edwin F. Kendall, organist.

The Rev. E. C. Chorley of Garrison, N. Y., delivered a course of lectures at the noon-day services on the Fridays in Lent in the Church of the Heavenly Rest, New York, his subject being "The History of the Church in America." The course was most interesting and instructive.

## THE STORY OF THE C. L. B.

A LITTLE more than ten years ago a Churchwoman was a patient in a New York City hospital for four months after a painful accident. One morning in all her suffering she had thought, as often before, of the labors, privations, sufferings, and heroisms of the reverend clergy in missionary fields and elsewhere; of the duty of the Church to provide for her ministers when disabled by age, accident, or disease. Thinking of the inadequacy of the funds for clergy relief and pensions, she suddenly calculated: "Ten cents yearly from every baptized member of the Church! That will do it, and if ever I get off this bed and out of this hospital, I am going to start getting those ten cents."

She conferred after awhile with Bishop Potter, and later with Dean Hoffman at the General Theological Seminary. On being asked, "Would it not be a good plan for rectors to ask their parishioners to hand their dimes to them," the Dean shook his head, saying: "That would never work. The clergy will not beg for themselves; this is the reason why clergy funds always languish." It was then determined that women must do the work.

In April, 1901, St. Matthew's Chapter, No. 1, New York City, was organized under the Rev. Arthur H. Judge, rector, and Mrs. C. S. Krans, directress.

Chapter No. 2 was formed in far-away Alabama, at Anniston, the next October.

There are now 290 chapters (in twenty-seven dioceses and missionary districts) affiliated in the League, which is now recognized as auxiliary to the $5,000,000 Commission.

During the coming General Convention public meetings of the Church League of the Baptized will be held, a constitution adopted, and general officers chosen to serve for the triennial period 1910-1913.

In the year ending December 31, 1909, $2,520 was paid by the League to Mr. Samuel Mather, general treasurer of the $5,000,000 Fund for Clergy Relief and Pensions. The League has paid its necessary running expenses and has a balance in the treasury. The total annual receipts were exactly $3,358.

The present officers are: Bishop Darlington, chaplain; Mrs. David H. Greer, honorary president; Mrs. Seth Low, 30 East Sixty-fourth Street, New York, N. Y., treasurer; founder and president, Miss Louise Winthrop Koues.

During a vacancy in the secretaryship, correspondents are asked to address Miss Koues at 507 North Broad Street, Elizabeth, N. J.

CREEDS are not "old and musty conventions" says the Bishop of Albany, they are foundation stones of the great temple of belief rising from them, and towering nearer and nearer to the heaven of full knowledge. They are the old spring and source from which flows the streams of personal religious experience, bringing forth the fruits of holy lives. They contain the accumulation, the authorization, and the authentications of the past, on which the mind and the working of the mind, the soul and the best efforts of every soul should be brought to bear, in order to translate them into the expression of personal belief and to assimilate them into the result of personal righteousness.

## A FEW RANDOM THOUGHTS.

BY RALPH ERSKINE GENTLE.

OUR Blessed Lord found many a topic of discourse in the scenes around Him. Even the humblest objects shone in his hands as we have all seen a fragment of broken glass or earthenware, as it caught a sunbeam, light up, flashing like a diamond. With the stone of Jacob's well for a pulpit and its water for a text, He preached salvation to the Samaritan woman. A little child, whom He takes from its mother's side and holds up blushing in His arms before the astonished audience, is the text for a sermon on humility. A husbandman on a neighboring height, between Him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which He discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at the mill; in an old, strong fortalice, perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods, Jesus found texts. From the birds that sang above His head and the lilies that blossomed at His feet, He discoursed on the care of God—these His texts and the Love of the Father His theme.

Jesus Christ is the best Friend. His name how full of music! His person how full of grace! Every letter of that Name sparkles like the brilliant sunshine on the newly fallen snow! Jesus Christ: the philosopher's mystery, the poet's theme, the priest's inspiration, the sufferer's balm, the Christian's joy, the sinner's hope. Assuredly divine, and yet how intensely human. God with a human heart. The arm of Omnipotence, with the hand of a brother. A Friend, faithful and true, able and waiting to help. Such matchless love: in depth like the ocean, in height like the heavens, its length is eternity, its breadth without measure. Verily, "there is a Friend whose matchless love surpasses all beside."

When you give money to missions, try to think of it not only as a gift to the society and the heathen, but as a gift to the Lord Jesus Himself. As is my wont, I sent a Christmas present to a little nephew of mine in England, telling him that I hoped that he would not spend it all upon himself. In his reply, received a few days ago, he said, "I bought a horse at the toy-shop and I gave God a shilling."

When returning from a trip to Minneapolis about eighteen months ago an incident occurred which gave rise to much thought. It was a bitterly cold night and the gatekeeper at the Union station demanded of the passengers that they show their tickets before being admitted to the platform to take the train. Several complained loudly of the delay and inconvenience. "You are a very unpopular man to-night," said I, as I passed him. "I only care to be popular with one man," he replied, "and that is the superintendent." In the same way we should take care that our actions are pleasing to God, and if we have to displease man to remember that "we ought to obey God rather than man."

Did you ever see the architect's pretty plans, that were all so white and neat when they came from his office, after the artisans have finished with them all thumb marks and dirty? I wonder if our plans are like that? Do we refer to the standard of conduct with anything like the continual checking of our work by the Architect's intention, which every man who builds anything that will last is obliged to practise? Consult your plan, the pattern of your Master, the words of your Redeemer, the Gospel of your God, the voice of judgment and conscience, and get into the habit of living, not like a vegetable, upon what happens to be nearest its roots, nor like a brute, by the impulses of the unreasoning nature, but clear above these put the understanding and high above that put the conscience—and above them all put the will of the Master Architect.

LET US not be familiar with the heroes of the world and utterly ignorant of the heroes of the Cross. Many a Christian woman could give the plot of the latest novel, or the history of the women of the French salons, who could not tell you one word of the story of David Livingstone, or of Hannington or Pattison. The kingdom of Christ endures. Let us study the history of the kingdom, work for the kingdom. Life is too short for us to read everything; let us read the best.—*Church Helper.*

## CONSECRATION OF ST. NATHANAEL'S CHURCH, PHILADELPHIA

### Another Forward Step in the Mission Work of the Germantown Convocation

#### PRESSING PROBLEMS OF THE GALILEE MISSION

#### Other Diocesan News

Philadelphia, Pa., April 19th.

THE consecration of St. Nathanael's Church, Allegheny and E Streets, on Monday, April 11th, marked a great step forward in the mission work of the Convocation of Germantown. The work had been carried on in a small and inadequate building, wholly unsuited to the needs of the large and increasing population of that industrial section of Philadelphia. About two years ago, under the vigorous leadership of the Rev. G. R. Miller, and with the efficient coöperation of Dean Le Roy, who realized the opportunities of the mission, the work of enlargement was begun. Additional land was secured, and the old building moved back upon it; and a new stone church, lined with brick, a dignified and worthy building, has been erected, at a cost of $30,000. The congregation, though composed entirely of persons of moderate means, has contributed generously toward this end, and through the dean, interested Church people in other parts of the city have lent their aid, so that the church is now free of debt. The Bishop of Nevada acted as consecrator and also preached the sermon, and many of the clergy of the Convocation assisted in the service.

PROBLEMS OF THE GALILEE MISSION.

The increasing work of the Galilee Mission brings before its friends some pressing problems concerning its support. Last year the attendance at the services, which are held every evening throughout the year, was 43,670, or nearly double that of the preceding year. The 168 beds are insufficient to meet the demand for lodgings, so that often by 9 o'clock in the morning all are rented for the succeeding night. More room is needed also in the Industrial department, and more gifts to meet current expenses. The work done by the superintendent, the Rev. J. J. D. Hall, and by his volunteer helpers from the Brotherhood of St. Andrew, is fruitful both on the material and on the spiritual side. Many men have been redeemed from lives of vice, and have been brought to Confirmation and the Christian life; and this is supplemented by helping them to help themselves. Work is given in the Industrial department, clean beds, with the use of shower baths, are provided at a charge of ten cents a night, and good meals are served in the dining room for five cents. The average number of meals supplied is over three hundred a day.

NEW PLAN TO AROUSE INTEREST IN MISSIONS.

The plans for increasing missionary interest in the diocese, and ensuring the meeting of the apportionment, are being constantly and vigorously pushed forward. The committee of five appointed at the last convention to consider and report to the next convention a plan for enlisting more largely the coöperation of the people of the parishes in raising the apportionment, has decided to recommend what has never been done before: extending the principle of apportionment to the parishes. The parishes have been divided into classes, according to their financial strength, and each is asked to contribute a fixed percentage of its current expenses, it being understood that this percentage includes the general offering, the amount given by the Sunday school, and that raised by the Woman's Auxiliary. A letter has been addressed to each rector by the Rev. Dr. Upjohn, the chairman of the committee, and the Rev. Thomas J. Garland, the secretary of the diocese, asking him if he will try to raise the amount named in the coming fiscal year.

PRAYER BOOK SOCIETY REPORT.

The annual report of the Female P. E. Prayer Book Society just issued records the seventy-fifth year of the work of this useful organization. The Librarian, Miss Martha Dillard, distributed 3,089 Prayer Books and Hymnals, not only in Pennsylvania, but in fourteen other states, extending as far as Alabama, Texas, and California, and also in Cuba. The report very truly adds: "Figures cannot tell what has been done. If we could know the number of thousands of Prayer Books sent out, in faith and with prayer, during all these years, the true work would still remain unknown."

MISSIONARY SERVICES.

Special missionary services which are in prospect are the presentation of the Lenten offerings of the Sunday schools of the diocese, which is to be at the Church of the Holy Apostles on the afternoon of Saturday, April 23d; the sixth annual service of the Woman's Auxiliary, for the presentation of the United Offering, which is to be in St. Mary's Church, West Philadelphia, on Tuesday, April 26th; and a missionary mass meeting at the Academy of Music, on the eve of the Diocesan Convention, Monday, May 9th.

PERSONAL AND GENERAL NOTES.

The late Miss Rebecca Cox left by will the sum of $500 to the Dorcas Society of St. James' Parish, $5,000 to the endowment fund of the parish church, and $10,000 to the endowment fund of the parish industrial school.

The Rev. Dr. Herman L. Duhring has just issued the twenty-second edition of the *City Mission Directory*, which contains accurate information concerning all the incorporated benevolent, charitable, and humane institutions in the city. The *Directory* is sent out gratuitously from old St. Paul's Church, 225 S. Third street, though postage should be sent by those who wish copies mailed to them.

The Rev. S. P. Kelly has resigned the charge of St. Barnabas', Haddington, Philadelphia, to take effect June 1st.

The Rev. Edward H. Earle, rector of the Church of St. John the Evangelist, is under treatment at the Episcopal Hospital, Philadelphia, for illness brought on by overwork.

## NEW PRESIDENT ELECTED FOR THE B. S. A.

### Mr. E. H. Bonsall of Philadelphia to Succeed Mr. R. H. Gardiner

THE mid-year meeting of the National Council of the Brotherhood of St. Andrew was held in Philadelphia, April 7th. At this meeting the most important business was the election of a president to succeed Mr. Robert H. Gardiner, whose resignation was tendered some weeks ago. The successor elected is Mr. Edward H. Bonsall of Philadelphia, the vice-president of the Land Title & Trust Co. of that city, and a man well known in public and religious affairs. Mr. Bonsall has accepted the election and has already entered upon his work.

Born in Philadelphia in 1859, the new president was educated at the public schools there and started in a law office as office-boy. He became clerk and conveyancer in this office, where he remained for about six years, and in 1886, upon the organization of the Commonwealth Title Insurance & Trust Co., he became its title and trust officer. He was with this company for thirteen years, becoming its vice-president. In 1899 he was called to the vice-presidency of the Land Title & Trust Co., one of the largest institutions of its kind in the world, and he still holds this office. Although a very busy man, Mr. Bonsall has for many years been an important factor in the civic and religious movements of his community. He has for many years been a member of St. Matthew's parish, and has been vestryman, rector's warden, superintendent of the Sunday school, teacher of the Men's Bible class, and the organizer and director of the Brotherhood chapter there. During his twenty-five years as a member of that parish he has held many of the above offices simultaneously, and it would be difficult to mention any important work undertaken in that large parish in which Mr. Bonsall does not have a leading part.

MR. E. H. BONSALL.

As a factor in the diocesan life of Philadelphia, Mr. Bonsall has always taken a leading place, being a member of the Standing Committee for two years, treasurer of the diocesan Board of Missions for ten years, treasurer of the committee for Work among Deaf Mutes, member of the Executive board of the Sunday School Association, one of the founders of the Church Club of Philadelphia, and for six years he was president of the Philadelphia Local Assembly of the Brotherhood. He was elected a member of the National Council of the Brotherhood in 1906, and in all these varied fields he has served with fidelity and efficiency.

In the general religious movements of Philadelphia Mr. Bonsall has been among the leaders. He has for six years served as chairman of the committee of Management of the Central Branch of the Young Men's Christian Association, and under his personal guidance and supervision the great million-dollar central building was erected and paid for. Mr. Bonsall was recently the chairman of the Philadelphia committee which organized the great convention of the Laymen's Missionary Movement in that city.

Although his public work has made great demands upon his time and energy, it is in religious gatherings and more particularly in heart-to-heart talks where Mr. Bonsall's Christianity shines most. His special characteristic is effectiveness in work.

As the head of the leading national organization of our Church, there is every promise that Mr. Bonsall's administration will be productive of a large expansion in the movement. Having all the qualities of an earnest Christian man—a Christianity that is not at any time obtrusive, but which is at all times effective in its quiet influence upon those about him—Mr. Bonsall adds to these an unusual capacity for getting things done, and aside from his leadership in the Brotherhood will always be found among the leaders of the Church.

# Diocesan Conventions

REPORTS are here presented of the annual conventions of the dioceses of Massachusetts and Louisiana. Aside from the election of deputies to General Convention, little business out of the ordinary was transacted by either diocese. The Bishop of Louisiana was able to be present after absence from the two preceding gatherings of this nature.

## MASSACHUSETTS DIOCESAN CONVENTION.

THE convention of the diocese of Massachusetts met for the 125th time in Trinity Church, Boston, on Wednesday and Thursday, April 13th and 14th. The attendance was large, especially on the first day. Had it not been for the election of deputies to General Convention it is more than likely that the business of the convention would have been dispatched in one day. But apart from this election there was little business of importance transacted, in fact less than usual. The Rev. Philo W. Sprague of St. John's, Charlestown, was the preacher at the service which preceded the business session. The sermon was followed by the Holy Communion, with Bishop Lawrence as the celebrant, assisted by Archdeacon Babcock, the Rev. Dr. Storrs, and the Rev. Dr. Mann.

### THE BISHOP'S ADDRESS.

The Bishop read the list of deaths during the year among both clergy and the more prominent of the laity. The year had, he said, been a quiet but busy one throughout the diocese. Although the attraction of many interests and duties, the breaking down of conventionalities and the weakening of the hold of public worship upon many people have continued, I doubt if the Churches in Massachusetts with their Sunday schools and other organizations have ever done more effective service for the religious life of the communities. He then called attention to a few of the weak points, the first being a heavy shrinkage in the active communicant lists, which he attributed in part to the neglect of communicants to take letters when removing from one parish to another, and requested the laity to help hold to the Church many of those who were drifting. He commended the missionary conference to be held at Edinburgh, Scotland, and then gave the usual summary of statistics for the diocese. During the year 2,738 candidates were confirmed, the largest number ever confirmed in the diocese, or in the diocese before its division. The number of postulants and candidates for holy orders is 31, of lay readers, 95. Speaking of the Reinforcement Fund, to which up to date nearly $63,844 has been given, he stated that fourteen rectories are in process of planning, or construction, or are completed mostly through the encouragment of that fund. He commended the missionary department system, and stated that though he had been among the conservatives in relation to movements toward centralization in the Church, "experience leads us to feel that the Church in this country has reached a point where it will gain strength by realizing more fully in its administrative forms its organic unity. More cohesion among dioceses will give momentum to the work." He spoke of the growing tendency to have more frequent celebrations of the Lord's Supper, and stated that early communions are in harmony with the tradition of the Church at certain periods and are particularly helpful to many at the opening of the day. Speaking of confession, he stated that "this Church recognizes the privilege of men and women to unburden their souls to the priest, and I know of no law of the Church forbidding a priest in Christ's name to pronounce absolution. But I believe that the normal Churchman considers this experience as exceptional." He could not see his way clear to give official sanction to the reservation of the consecrated elements for the sick, stating, however, that if the Church should by any proper action and under safeguards give such sanction he would be glad. "I believe that there are instances where necessity knows no law and a priest may act accordingly."

### REPORTS AND RESOLUTIONS.

After the first few preliminary matters had been disposed of at the business session which followed in the chapel with the Bishop presiding, the report of the Cathedral chapter was read, showing that the present Cathedral fund amounts to $1,028,591, from which there is an income of $41,065. The committee on the State of the Church reported the total number of individuals affiliated with the diocese to be 45,240, of which number 16,576 are males. Interest is attached to this proportion, which is about 36 per cent, because the State of Massachusetts reports only 5 per cent more females than males in the population. The report further says:

"In the matter of attendance the figures are of more value, the reports being made from actual count. They are certainly suggestive. They show, in the first place, that multitudes of people still go to church. This is certainly by no means the disheartening state of things which some have proclaimed. On the other hand, it shows how far short we are of reaching an ideal standard. As to the comparative attendance of men and boys: If from the total attendance reported (155,838) we take out the attendance in those parishes where no separate count of the males was taken, we shall find that out of 145,954 persons present, 50,885, or a shade less than 35 per cent., were males."

Dr. Mann reported for the committee to prepare a plan for an equitable system of taxation in the diocese a new canon to provide for convention expenses, and this same matter was taken up section by section the following day and finally adopted with some slight amendments.

The report of the commission on salaries of the clergy pointed out that there are still about forty parishes and missions without rectories where they are needed. With the increase in rents generally, the rectory becomes more and more imperative, especially in city parishes. In the matter of salaries the committee says an investigation proves these to be encouraging, although somewhat below the Massachusetts standard.

A petition was read from the diocese of Rhode Island relative to the publication of a history of the dioceses of Rhode Island and Massachusetts and it was voted to appoint a committee of two clergymen and three laymen to coöperate with a committee from the diocese of Rhode Island in the work.

The report of the diocesan Board of Missions was full of interest. Archdeacon Babcock introduced the speakers—the Rev. Charles L. Sleight of West Somerville, the Rev. Allen Greene of Peabody, and the Rev. George A. McGuire, a colored priest, whose address was not only listened to with the keenest interest but was followed by a loud outburst of applause. Mr. McGuire is an alert, enthusiastic worker, and he told how his parish in Cambridge, St. Bartholomew's, was suffering not from failure but from success, which brought in its train embarrassments. The work among the colored people in Cambridge was started more than a year ago and has grown to such proportions that the church edifice is inadequate for the large congregations that attend.

### THE ELECTIONS.

During the day the balloting continued for the deputies for the General Convention, and while three clerical and lay representatives had been selected, by the end of the afternoon session there still was one of each to be chosen. Here is the full list of deputies: Clerical, the Rev. Dr. Mann of Boston, the Rev. Endicott Peabody of Groton, the Rev. Dr. Henry S. Nash of Cambridge, and the Rev. Dr. Daniel D. Addison of Brookline; lay, William V. Kellen of Boston, Henry M. Lovering of Taunton, Charles G. Saunders of Lawrence, and James J. Greenough of Cambridge.

These were the provisional deputies elected:

The Rev. Prescott Evarts of Cambridge, the Rev. Edward T. Sullivan of Newton Centre, the Rev. J. McGaw Foster of Boston, and the Rev. Arthur W. Moulton of Lawrence; lay, E. Pierson Beebe, Falmouth; Richard H. Dana, Cambridge; Huntington Saville, Cambridge; John G. Wright, Chestnut Hill.

Following is a list of other committees, elected on the first day: Standing committee, the Rev. John McG. Foster, Boston; the Rev. Emelius W. Smith, Fall River; the Rev. L. K. Storrs, Brookline; the Rev. William G. Thayer, Southborough; Joseph H. Beale, Jr., Cambridge; Francis W. Hunnewell, Boston; Charles G. Saunders, Lawrence, and Arthur J. C. Sowdon, Boston.

Members of the Cathedral Chapter: The Rev. Dr. Alexander Mann, Boston, and E. Pierson Beebe, Falmouth.

Diocesan Board of Missions: The Rev. Arthur W. Moulton, Lawrence, and Robert A. Woods, Boston.

To fill vacancy on board of missions, the Rev. Prescott Evarts, Cambridge.

### THE MISSIONARY MEETING.

The missionary meeting at Trinity Church on the evening of the first day of the convention was largely attended and the programme, which included an organ recital, proved more enjoyable than ever before. The Bishop presided and the speakers included the Rev. Charles H. Brown of Norwood, whose topic was "Winning the Confidence of a New England Community"; the Rev. Smith O. Dexter of Hudson, who spoke on "One More Church in Hudson"; the Rev. Kenneth R. Forbes of Fall River, whose subject was "The Church as a Rut Destroyer"; and the Rev. Roderic J. Mooney of Attleboro, who spoke on "The Man at the Front." All of these had interesting and informing facts to relate. In his opening address the Bishop referred to the increase of interest in mission work in the diocese, and made an earnest plea for the further establishment of the Church in towns of several thousands of inhabitants which now are without its ministration.

## LOUISIANA DIOCESAN COUNCIL.

THE seventy-second annual Council of the Church in Louisiana assembled Tuesday, April 11th, in New Orleans at Christ Church Cathedral. It began with a celebration of the Holy Communion, at which Bishop Sessums was celebrant. The sermon was on Missions and the preacher was the Rev. J. D. La Mothe. The Bishop's annual address showed much

progress in the diocese, and he spoke in words of praise of the Church Club, Brotherhood of St. Andrew, and Laymen's Missionary Movement.

THE ELECTIONS.

The standing Committee elected consists of the Rev. Dr. Warner, the Rev. J. D. La Mothe, the Rev. A. R. Edbrooke, and Messrs. G. R. Westfeldt and James McConnell.

The deputies elected to General Convention are the Rev. Dr. Warner, the Rev. J. D. La Mothe, the Rev. W. A. Barr, and the Rev. G. L. Tucker; Messrs. C. W. Elam, G. R. Westfeldt, C. M. Whitney, and James McConnell.

THE BISHOP'S ADDRESS.

The Bishop's address covered the important events of the year. He referred to his absence at the two preceding councils and expressed his thanks for all the kindness he and his family had received. He mentioned especially the Standing Committee, the Bishops who had administered confirmation in this diocese, and the Church Club for its public greeting to him and wife, to Bishop Bratton in his name for All Saints' College. The number of confirmations reported was 477. The Bishop reported two churches erected: at Rayville and St. Matthias', New Orleans; the gift and erection of the Howcott Memorial in Trinity parish; two churches consecrated, at Bastrop and at Gibsland. St. Andrew's, New Orleans, was mentioned as building a rectory, and the church at Mansfield as having reached the position of self-support. A church at Slidell is about to be organized. He referred to the missionary conference which had been held in February, made his customary appeal for the support of diocesan missions, and then spoke of the proposed amendments to General Convention, of two of which he expressed his approval: that providing for the election of a Presiding Bishop, and another for the election of suffragan Bishops.

MISSIONS AND SUNDAY SCHOOLS.

The diocesan Board of Missions reported $2,360 pledged last session, of which $2,242.45 had been paid. Several speeches were made in behalf of diocesan missions, and $3,158.50 was pledged.

During the session of the council some very instructive and helpful addresses were made by the Rev. Dr. W. W. Smith in relation to Sunday school work, and there was quite a display from the different Sunday schools in the Trinity Memorial parish house. Dr. Smith presented the graded Sunday school system in a very convincing manner and he was listened to by large audiences, consisting of clergy, Sunday school officers and teachers and workers. An evening was given by the council for the discussion of Sunday school work and there were addresses by many interested.

The cause of missions received a great uplift on Sunday night at Christ Church Cathedral. There was a large attendance of city clergy and a goodly number of country clergy on hand. Addresses were made by different speakers and much enthusiasm was created.

CONVENTION VISITORS.

The Rev. Dr. Grosvenor of New York, the Rev. Dr. W. W. Smith of New York, Mr. F. C. Morehouse (editor of THE LIVING CHURCH) of Milwaukee, and Mr. B. F. Finney, field secretary of the Brotherhood of St. Andrew, were welcome visitors during the council, Rev. Dr. Smith and Mr. B. F. Finney remaining until the end of the session.

THE WOMAN'S AUXILIARY.

The Woman's Auxiliary had its annual meeting while the council was in session. The Rev. J. W. Bleker of Hammond preached the sermon and the Rev. Dr. Barr celebrated the Holy Communion. The Auxiliary reported gifts during the year as follows: Colored diocesan missions, $32; foreign missions, $195.10; dues to Woman's Auxiliary, $173.41; general missions, $509.17; domestic missions, $232.90; value of boxes to domestic missions, $1,238.22; making a total of $3,088 during the year.

The Junior Auxiliary reported fourteen branches and receipts of $114.57 with expenditures of $114.57.

Mrs. T. G. Richardson, who for years was interested in this work, lately died and resolutions are to be drawn up in her memory.

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WE SHALL wait in vain and but deceive ourselves, if we expect any other or more glorious revelation of Himself than God has already given for our salvation, says the *Lutheran*. There will never be another Messiah; Jesus is the true One; He tasted death for every man; He forgives iniquity, transgression, and sin; and His blood cleanses from all unrighteousness. The merciful kindness and truth revealed to us in the Gospel are as great as they have ever been represented to be, as good a foundation for hope and confidence as we can ever need, and are as inviting to honest enquirers and penitent sinners as it is possible for us to conceive. No man needs more grace than the Gospel offers. The truth of God still has amazing power, and when brought home to the heart by the Holy Spirit is as effectual now as it has ever been. Let us be careful how we treat this power. It is our life. Let not that which was ordained unto life be found to be unto death. The greatest sin ever committed by men is the rejection of salvation by the cross, the sole and eternal salvation.

## PROCEEDINGS OF THE BOARD OF MISSIONS

### Reports and Recommendations

THE Board of Missions met on Tuesday, April 12th, with the Bishop of West Virginia in the chair. There were present twelve Bishops, fourteen presbyters, and fourteen laymen. A letter was received from Bishop Doane's daughter telling of his accident and stating that his condition was very satisfactory.

The treasurer's report which was presented at the meeting was more encouraging than at any previous time this year, the contributions from parishes and individuals toward the apportionment being about $23,000 in excess of a year ago, and receipts from all other sources toward the appropriations being fully equal to those to April 1st, 1909. To April 1st, 2,250 parishes and missions have sent offerings and nearly a third of this number have sent their full apportionment or more. Eighty-two of the eighty-seven dioceses and districts have made apportionments to the separate parishes and missions.

The report showed, however, that the large sum of $390,000 is still due on the apportionment and must be contributed in the five months that remain before September 1st, if the Board of Missions is to go to the General Convention with all its appropriations met.

Speaking of the work of the Sunday School Auxiliary the treasurer gave the record for two weeks after Easter to April 9th as follows: From 948 Sunday schools we have received $19,671.60, an average of $20.74 per school. Last year, during the same period after Easter, we received from 915 Sunday schools $16,915.46, an average of $18.48 per school.

The approximate amount of one year's income from the $15,000 bequest of the late George C. Thomas to promote the Sunday School Lenten Offering was ordered to be paid over to the Rev. Herman L. Duhring, to be disbursed by him at his discretion as the special agent of the Sunday School Auxiliary.

The Commission of Seven, appointed about this time last year, for the purpose of addressing the Church and securing contributions to meet the appropriations for the fiscal year was reappointed and enlarged by the addition of Mr. Arthur Ryerson as a member.

A letter was submitted from the Bishop of New Jersey expressing his gratitude to the Board of Missions for "its kind and generous estimate of my long service" and, later in the meeting, the Bishop Coadjutor of Virginia was elected to fill the vacancy caused by Bishop Scarborough's resignation. Bishop Lloyd was appointed on the Advisory Committee.

A gratifying communication was received from the "chaplain of the Episcopal Church at the University of Minnesota" commending the work under the charge of the Rev. John J. Gravatt, Jr., and Deaconess Henrietta R. Goodwin, student secretaries.

The delegates to represent this Church at the World Missionary Conference to be held in Edinburgh from June 14th to the 23d were appointed.

Communications were received from the Bishop of Alaska, who brought forward the resignations of two of his workers, which were accepted as follows: The Rev. Thomas Jenkins to date from April 1st; Miss Isabel M. Emberley to date from August 31st, 1910.

Letters were received from all the foreign Bishops submitting their estimates for the next fiscal year, which were laid over for action at the May meeting with all the other appropriations. The Bishop of Shanghai writes that three doctors are needed—one for Wusih, one to open work at Zangzok, and the third to be ready to supply the place of men going on furlough or falling sick. At least one doctor should always be in training. The Bishop writes of the opening of the station at Ying-ziang-kong. He is very much pleased with the work of the Chinese and with their appreciative addresses at the opening services. The Bishop of Hankow writes at some length touching the developing of the Cambridge and Oxford movement to open a post-graduate university in China. The Bishop thinks there is no question that we ought to develop Boone University and all our other educational work as vigorously as possible on lines already laid down and approved by the Board, so that we can cöoperate more successfully and secure for ourselves and the Christian educational enterprise in general the recognition and influence we ought to have if the larger schemes planned are carried out. Bishop McKim proves the great necessity for a fund of $25,000 to bring the St. Margaret's School plant up to the standard required by the Japanese authorities with regard to buildings, and is also calling for $10,000 to build residences for the mission ladies at out stations.

The Bishop of Cape Palmas gives information about the state of war which has existed in the lower end of the jurisdiction. In connection therewith the Bishop says that the Rev. B. K. Speare, our missionary, was "clandestinely killed in the middle of the night on January 20th in his own house in Harper."

The Bishop of Hankow's appointment of Mr. Robert A. Goodwin, Jr., of the Theological Seminary of Virginia was approved.

On the Bishop's recommendation Miss Sarah Elizabeth Hopwood, who has about completed two years' training in the Philadelphia Deaconess School, was appointed as a missionary to the Hankow district.

# Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

*Correspondence for this department should be addressed to the editor at North American Building, Philadelphia*

### ANTI-TUBERCULOSIS WORK.

NEW YORK STATE leads in the anti-tuberculosis work done during the past year, having spent more money, distributed more literature, and treated more patients than any other state. Pennsylvania comes next and Massachusetts is third. The next seven states are Illinois, Maryland, New Jersey, California, Colorado, Connecticut, and Ohio. The following table shows the work done in these ten states:

| State | Expenditures | Literature, pieces distributed | Patients treated |
|---|---|---|---|
| New York | $1,669,179.76 | 4,997,600 | 41,779 |
| Pennsylvania | 1,515,664.02 | 251,300 | 24,410 |
| Massachusetts | 1,059,123.53 | 217,605 | 10,645 |
| Illinois | 202,820.53 | 254,500 | 4,826 |
| Maryland | 195,691.07 | 29,500 | 5,829 |
| Ohio | 245,502.17 | 127,000 | 3,197 |
| New Jersey | 211,660.62 | 287,500 | 2,159 |
| Colorado | 566,205.17 | 37,000 | 3,229 |
| California | 254,707.14 | 107,075 | 1,900 |
| Connecticut | 220,100.08 | 13,500 | 1,141 |

Although the survey of the past year's work shows that much has been done, the reports from all parts of the country indicate that next year the amount of money to be expended, and the actual number of patients that will be treated, will be more than double that of the past year. For instance, special appropriations have been made in the various municipalities for next year's anti-tuberculosis work, aggregating $3,976,500. In addition to these appropriations, over $4,000,000 has been set aside by the different state legislatures for the campaign against tuberculosis next year. Besides these sums, a large number of the present existing institutions and associations are planning enlargements of their work, and new organizations are being formed daily.

### CALIFORNIA DIOCESAN RECOMMENDATIONS.

THE CALIFORNIA Diocesan Social Welfare Commission recommends a close and sympathetic study of the various agencies in the community with which the Church should co-operate. Adopting the advice of well-known workers, it urges that "the Church must come to a better understanding and sympathetic coöperative mutually advantageous understanding with a great variety of secular agencies, first of all with those departments of government and especially of the local municipal administration which are more directly concerned with social welfare, such as the police department, the health department, the charities department, and the public school; second, with the trade unions and other labor organizations; third, with the philanthropic and charitable societies and agencies conducted on a non-sectarian basis, but working in one way or another for the improvement of conditions and the relief of distress; fourth, with various bodies, official and unofficial, whose primary purpose it is to make authoritative investigation of industrial and social problems."

The Church cannot work alone, the commission declares. "There are effective agencies already in the field; let us know just what those agencies are. Perhaps we can supply the motive for Social Service. Surely they are in a better position to supply the method. Without the method we can never secure results. With both motive and method we can hasten the coming of the Kingdom."

The Commission has distributed its report to every Bishop and clergyman of the Eighth Missionary Department and to many individuals throughout the country. The subject of the Church and social service has been presented to the annual Convocation of the District of Sacramento and to the Convocation of San Jose, meeting at Santa Cruz. In addition, many lectures have been given on various phases of the work by members of the Commission. A regular course of lectures to the students of the Church Divinity School at San Mateo has been begun, and a department of Social Service has been maintained in the *Pacific Churchman*.

### THE FRESH AIR CURE ALSO A REMEDY FOR OVERCROWDING.

Principal W. L. Murphy of Prescott School, Charlestown, Mass., had two grades so overcrowded that comfort was impossible and absences frequent. With the advice and assistance of the school physician and nurse, he took twenty of the children who were thin, pale, anaemic, and repeatedly absent, and seated them during pleasant weather in a cosy corner of the school yard under the charge of a special assistant.

"The arrangement relieved the crowded rooms, and worked a most phenomenal change in the condition of the children. After a little over three weeks they showed a great gain in flesh and color, the average advance in weight being over three pounds. Some children attend this class who had been absent most of the year and who otherwise would not have gone the rest of the year.

"The regular teachers of these children were greatly surprised at the sudden appearance of unsuspected alertness, interest, and voluntary effort."

### MUNICIPAL DANCE HALLS.

CHARLES B. STOVER, New York's park commissioner, has a lot of good ideas. I have already mentioned his plan for free public forums. Now, as a result of recent revelations, a move is on foot to establish municipal dance halls in many of the city parks. At a meeting of the committee on Amusements and Vacation Resources of Working Girls in the rooms of the Women's University Club of New York, it was brought out that many of the 500 dance halls, "academies," and summer excursion boats were sources of corruption among boys and girls. The report dwelt on the immaturity of some of the girls who attend, and how unattended girls returned home with anyone they happened to find. It was agreed that these places of amusement need regulation. Mr. Stover has promised to get municipal dance halls, if possible, and that in the near future.

### COMMERCIAL VALUE OF SMALL PARKS.

AT THE annual convention of the American Civic Association recently held in Cincinnati, William E. Harmon of the real estate firm of Wood, Harmon & Co., New York, contended that small public parks, intelligently planned, may be taken from almost any residential land area at the beginning of active development without loss to the owner or developer or expense to the municipality. Attempting to establish that claim, Mr. Harmon wrote to six leading real estate operators asking them what the effect would be on land abutting on a park 200x500 feet, assuming that if the park were not there the average retail value of the lots over the whole parcel would be $1,000 each. The replies to Mr. Harmon's questions seem to show conclusively that Mr. Harmon's contention was correct, the increased valuation of the lots, according to the different real estate operators, growing from 25 to 50 per cent according to location.

GRAND RAPIDS' (Mich.) public library gave a series of lectures by representatives of various municipal boards and departments, telling of the work they did for the city. Most of the lectures were illustrated with lantern slides, and at each one an opportunity was given to ask the speaker questions. The purpose and aim of this series of talks was to emphasize the human side of the work of the city for its citizens—what the city does to make life in it worth living. In announcing the lectures the librarian (Samuel H. Ranck) said:

"Every one ought to know about the town in which he lives and what it does for him, and this series will be a splendid opportunity to gain this information at the very smallest expenditure of time and effort. The Mothers' and Fathers' Club of the district has arranged its meetings in conjunction with the Library for these nights.

"It is often said that many people know more about the work other cities are doing than they do about their own. These talks will give every one a comprehensive knowledge of the things Grand Rapids does for its people, and how. Remember the dates and reserve these Friday evenings to learn more of your city, so that you can feel that you know Grand Rapids."

THE DEATH rate per 10,000 from tuberculosis in Victoria, Australia, has fallen from 14.58 in 1890 to 9.58 in 1907, and in Melbourne and suburbs from 20 in 1890 to 11.6 in 1907. The fall is attributed to the aggressive campaign against this disease, including the registration of tuberculosis cases, the erection of institutions for treament, and the general improvement of sanitary and working conditions.

# Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

## A CORRECTION.

*To the Editor of The Living Church:*

MY attention has been called to your very kindly notice of the Year Book of the Church of the Holy Trinity, Philadelphia, in your issue of March 26th. The parish and its work are so dear to many of us that I feel constrained to correct the figures, which somehow or other in the printing or in the writing of the notice have become unduly large.

The number of baptisms for 1909 was 177, the confirmations 155, and the total number of communicants 2,957. I make these corrections for the sake of accuracy. Floyd W. Tomkins.

April 4, 1910.

## WESTERN MISSIONARY BISHOPS.

*To the Editor of The Living Church:*

THE communication in your issue of April 9th entitled "Conditions in the Western Missionary Field" deserves the most thoughtful consideration of every Churchman who takes a serious interest in our domestic missionary work. Coming to us as the utterance of a faithful priest who has gone to his well-earned rest after twenty-five years' service as a missionary in Colorado, it comes to us as a pathetic appeal for more just consideration of those who are now working under very hard conditions in our western missionary field. Not that our departed brother gives utterance to any personal complaint, for he rather glories in the fact that his fellow laborers have heroically clung to their work and done their full duty under conditions which are not imposed upon our clergy either in established dioceses or in the foreign field. He even adds it to their credit that notwithstanding their virtual disfranchisement in so far as having voice in the choice of their Bishops, or otherwise in the general work of their several jurisdictions, they have clung bravely to their hard, appointed tasks and uttered no complaint.

I have not one word to utter, except in praise of our western Missionary Bishops, for as a rule they have brought to their work not only high mental gifts, but also a self consecration which has made them most efficient chief pastors in their several jurisdictions. But as a rule, they have also been transferred from entirely different fields of labor, and have been obliged to learn practically all about their new work after entering upon it. The success with which they have done so under such unfavorable conditions is something calculated to excite our admiration, not unmingled with surprise. But, as the writer says, "If the work is not what it ought to be in any jurisdiction, no man will wonder as long as he is supposed to be best qualified to manage a missionary jurisdiction who never saw one."

I forbear to add more, except to commend the article in question to the earnest consideration of all those who want to see the Church firmly established in our great western missionary domain. But I also venture to commend it, most respectfully, to our reverend fathers in God as they are called upon from time to time to provide for the episcopal oversight of our western jurisdictions. If it be so indeed that among those who are now workers in the field none can be found who are worthy in all respects of election to the episcopate, then continue to limit the selection to those who have shown their super-eminent capacity in quite different branches of work.

And then let us continue to trust that we shall continue to be as fortunate as we have been up to this time in securing western Missionary Bishops who have rapidly acquired accurate knowledge of their new and strange environments, and ready adaptation to them.

It is disappointing that a priest of the Church, with his power of Nevada not a single western missionary has been made a Missionary Bishop, let us be assured that it has not been because none of them have been deemed fit to succeed him. And let us surely hope that it is not because the House of Bishops is committed to the policy of electing only those outside of the mission field to the episcopate of western missionary jurisdictions. Clarence Buel.

## MISSIONARY WORK IN JAPAN.

*To the Editor of The Living Church:*

I WISH to express my regret that the Rev. Dr. Green in The Living Church of February 12th should have quoted my appreciation of his article on the political situation in Japan as endorsing in the slightest degree his statements as to religious conditions and missionary work in Japan.

It is disappointing that a priest of the Church with his power of observation, intellectual acumen, and vivid description should have shown so little apparent interest while here in Christian missions.

It is amazing that he should have the temerity to write as an expert upon a subject of which by his own admission he knows nothing. I allude more especially to an article of his in a certain magazine.

In his letter to you he says: "I had opportunity for only the slightest and most superficial glance at missionary work in detail, even our own work. I went to Japan on a special errand and for some investigation along some special lines. Much to my regret, my limited time afforded me opportunity for nothing else."

We can corroborate this statement. Dr. Green did not see the interior of any of our churches while in Japan; visited none of our institutions; met no representative Japanese Christians, of whom there are many in all walks of life, and asked no questions of our missionaries concerning their work.

I met the genial doctor casually for about thirty minutes during his stay in Japan, and the only question asked by him touching upon religion in the remotest degree was, "Are the Japanese emotional?"

If Dr. Green will visit Japan again with the "special errand" of investigating the religious situation and missionary work, we are confident that his conclusions will be the opposite of those expressed by him in newspaper and magazine articles. John McKim.

## RECEPTION OF HOLY COMMUNION BY OUTSIDERS.

*To the Editor of The Living Church:*

IT certainly is time that we should protest—as you have so forcefully done in the issue of April 9th—against the fast increasing desecration of the Sacrament of the Altar by members of Protestant bodies, and others, some of whom are probably not even baptized, much less "ready and desirous to be confirmed" as the rubric requires. You have published many protests against the invasion of our pulpits by sectarians, for which all conservative Churchmen must be grateful. Now let us all protest against this far greater sacrilege. These people often come up to receive at the invitation of our uninstructed members, who, "not discerning the Lord's Body," invite their friends to come up with them. "It is so sweet to do so," etc., they sentimentally say. No Roman Catholic would so invite us—they are too well instructed—and no Churchman would so intrude on them. Nor would members of some of the Protestant sects so invite. How long would the Masonic body maintain its prestige, or even existence, if its members invited Oddfellows, etc., to enter its sacred confines. Yet here we have people treating this most sacred Thing on earth—"this Food so awful," as we sing before It—the very Body and Blood of our great Redeemer, as if it were an ordinary meal!

And there is not the excuse that there might have been a quarter of a century ago, for almost everywhere now, by solemn ritual, worship, and adoration the Church shows her reverence for this great Sacrament.

Doubtless our own people help to debase It by thronging, unfasting and unprepared, up to the altar at the High Celebrations, especially where there is an early one at which to receive. But in the many parishes where this habit is discouraged, this "offence to Christian decency" will not afflict the reverent Churchman.

Corsicana, Tex., April 11, 1910. W. H. Nicol.

## A PROTEST AND A PLEA.

*To the Editor of The Living Church:*

IS it not high time that we Churchmen ceased bringing against each other railing accusations? Cannot we engage in better business? Would it not be much more profitable to devote ourselves zealously to preaching and living the Gospel of righteousness, peace, and fellowship?

I refer to a letter of Mr. George Hazlehurst in The Living Church of April 9th, headed "Federation of Protestant Churches." I admit at the very beginning that the reports of the newspapers may not have been felicitously exact—may, indeed, have been somewhat misleading—but your correspondent should have informed himself more thoroughly before he leaped to conclusions and expressed them in print.

The facts are these: There has existed in New York City since 1895 what is known as "The Federation of Churches and Christian Organizations." The president, one of the vice-presidents, the extension secretary, and several of the directors are well known Church clergymen. Some time ago in connection with this there was proposed a Clerical Conference for "the promotion of the spirit of fraternity and cöoperation among the clergy of the city." The aim is to bring the clergy together for the discussion of religious and civic matters of common interest. Such conferences are quite general throughout the country. I do not know whether or not Philadelphia has one. I think probably it has. But if not, the experiment ought to be tried there. It might do some good.

At the very first meeting of the Conference the presiding officer and principal speaker was the Bishop of the diocese. At the second meeting, April 12th, for which the topic was "The Clergy and Civic Betterment," we all heard with pleasure a most masterful address from the Hon. William J. Gaynor, Mayor of the city of New York.

Now where is the harm in that? In what way have those of us who attended been disloyal to the Church?

And if Mr. Hazlehurst is going to look for epithets, at whom first will he cast them? At the Bishop of the diocese? At the saintly rector of the Holy Communion? At the rector of St. George's, Stuyvesant Square? Or at the rector of St. Peter's, Westchester? On March 23d, of a total membership of 140 in the Conference, 37 were Church clergymen, among whom are some of the most prominent and representative in the city.

Our Blessed Lord had epithets applied to Him: "blasphemer," "friend of sinners," "wine-bibber and glutton." But He did not cease to touch the leper and to eat with those whom the proud Pharisees despised. It is an easy thing to use epithets, to call men hard names. Anybody can throw sticks and stones, but not everybody has a true aim. The business of Christian men is not throwing epithets at each other; but rather the cultivating of the spirit of meekness, temperance, charitableness, peace, and gentleness, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." SIDNEY H. DIXON.

St. Augustine's Chapel, New York City, April 13, 1910.

## "THE INCREASE OF MISSIONARY BISHOPS."

*To the Editor of The Living Church:*

YOUR editorial of March 19th on "The Increase of Missionary Bishops" seems to many of us in California to be an unfair presentation of the question, not only with regard to California, but Eastern Oregon also. Since others have spoken for the latter, I shall confine myself to the former.

In the first place, it is not an academic question to be competently passed upon at long range from an editorial chair, and without the data upon which the petition is made. The experience of the first years of the Civil war, when the campaign was directed on the one side from Washington and on the other from Richmond, proved that it was unwise and disastrous to determine matters of importance from a distance. Again let me say that it is not a subject for generalization. What was true of Eastern Oregon, Asheville, Kearney, *et al.*, need not be, and perhaps is not, true of California. In short, it is idle to make such comparisons, when every case differs, and each must stand on its own merits.

For the petition of California it may be said that the matter had been under consideration for three years; that the committee having it in hand was a representative one, composed of the Bishop, the deans of the three convocations, and three laymen from each of the same, and that they were unanimous in their judgment that there should be a division of territory. Furthermore, when the report was presented to the diocesan convention, it was adopted with but one dissenting voice. Therefore, might it not be granted that we who are on the ground, and have the welfare of the work most at heart, know best the conditions and needs?

You protest against the demand for the consecration of a new Bishop "every time a diocese *wishes to be relieved of its more difficult missionary area.*" I protest that your description does not fit our case. There is not a more promising or a less difficult missionary territory in the whole Church than that which we ask to be set off. It already reports 4 self-supporting parishes and 13 missions; 11 clergy and 1,734 communicants. The contributions last year amounted to $24,130.24.

It is the opinion of those living within the proposed cession that, if the petition is granted, it will develop into an organized diocese within ten years. It is therefore, not a question of undesirable or difficult territory, but solely of the promotion of a rapidly growing section, containing 45,434 square miles and an estimated population of 225,000, which demands the whole of a Bishop's time and energy.

You mention New Haven, Yonkers, Troy, Ogdensburg, and several other places as, in your belief, more in need of a Bishop than such a field as the California cession; and declare that the Bishops who most need relief are those who have upwards of a hundred parishes and missions that must be visited every year. Let me call attention to the fact that we rise to the latter requirement. California has over one hundred such parishes and missions; and while comparisons are usually unfair and therefore odious, and granting that the cities you mention are in need of Bishops, I would say that, around the Bay of San Francisco alone, the Bishop of California has to minister to a population of between eight hundred thousand and a million souls; yet at present his furthest congregation which he must visit is over five hundred miles from that large and rapidly growing center, and other points where there is no organized work, but which must be promoted, are still further removed.

If, for example, the Bishop of Albany or Long Island or Pittsburg had to make visitations at such a distance, I doubt whether there would be any question about the desirability of a division of territory.

The Bishop of California does not ask for relief because he is overburdened with work; however, many of his devoted people believe this to be true. But he and the people throughout the diocese feel that it is a question of promotion: that while now by the annual visitation and correspondence an encouraging growth is manifested, far greater results would be obtained if increased episcopal supervision were provided.

The clergy and people of the district which we ask to have set apart are most affectionately attached to their Bishop and are grieved at the thought of losing his devoted care, but feeling they ought to be willing to give him up for the greater development of the work, have so voted.

The questions of both a Bishop Coadjutor and a Suffragan were duly considered, but it was decided that a division of the territory would best meet the needs.

Full data will be presented to the General Convention, and I believe, as I am sure you desire, the decision will be rendered, not on academic principles or on the conditions elsewhere, but on the merits of the case in question. CLIFTON MACON.

Oakland, Cal., April 13, 1910.

## THE HOOKWORM DISEASE.

*To the Editor of The Living Church:*

I WISH to call the attention of the Church to a very practical and nationally momentous movement in which I should like to see our Church leading: the campaign against the hookworm disease in the South. The work is difficult on account of the awful extent of the scourge and the ignorance and superstition of the people we are trying to help. In the healing and social movements of our time we have been sadly belated, in fact we have fallen in line after the enemies of the Church had started and secured enormous success; here is a cause in which we may yet lead. Mr. Rockefeller gave a million dollars for the eradication of the disease, asking the clergy for help.

Our little church in the Red Hills of Georgia has been, as far as we know, the first one to take up the cause. A girl in our Sunday school, fifteen years old, had for three years past been the only support of a family of three, working in a cotton mill, ten hours and a half a day, earning about $3.50 a week. The mill owners, by the way, are as a rule kind and considerate to their help, and if it were not for the work they offer our poor whites would starve. The girl mentioned had developed the severest case of the hookworm disease in this vicinity; anemia had reached that stage when the eyesight gives out; she looked like an old woman. A smile had not lit up her face for many months, and she was ready to go to bed and stay. We took her to Dr. W. A. Chapman, a member of our Church, and largely connected with the clergy of the South; he treated her free of cost, first in the home of her employer, Mr. William Parker, and then in the rectory for three weeks, and the Church kept the family for a month. The treatment was successful and she is to-day a happy, smiling, well girl, full of gratitude and a good missionary for the cause amongst her own people, who are hard to reach by the clergy. We taught the girl the principles of hygienic living, provided for the future of the family in several ways, and we are making a fight for sanitary conditions in their neighborhood. We have now taken up the mother, a woman of about forty-five, another victim of the disease. Her little sister will also receive the treatment. Of course, this is only a beginning; there are hundreds of thousands of Southern families in the same predicament. But we have managed to rouse the people of our town to the seriousness of the matter and set the stone rolling. One of the cruel things about the disease is that the children all over the South must be warned against going barefoot, and Heaven knows where the shoes are to come from for all the little feet.

Besides Mr. Rockefeller's million dollars, the love and sympathy of all Christian people are needed to stamp out the awful scourge of the South, and your valuable paper may do a great service to humanity by exerting its influence in that direction. F. RUGE.

THAT SO many men who admire the Church in the abstract refrain from uniting with her is often due to the convincing proofs which we in our own persons give—that the faith we proclaim as ours is not a living, guiding faith, but a thing merely of form. How can we believe in the Real Presence, they reason, when from our lips fall in blasphemy the words that give to our profession the living lie? How can we believe in the God of character and love when our thoughts and works and deeds breathe only hatred and envy and ill-will? How can we believe in a God of justice when we cheat and defraud our fellowmen and rob our laborers of their due? How can we believe that the Church leads us nearer to God and to righteousness when so often our people are found aiders and abettors, openly or covertly, as instruments or principals of the new form of treason to the republic—those terrible crimes against the purity of the ballot? Of great importance is this matter to every one who wishes to be considered a child of the Church in very truth, to every one who wishes to think himself in true union with the spirit of the Church. For while it is undeniable that the Church is not a society of saints, but includes the sinner as well, none of us can personally fall back on that to excuse the wrongdoing with which we may have stained our own souls and given scandal to those who but for us might have seen and accepted the truth and beauty of the Catholic Church.—*Selected.*

# Literary

## BIBLICAL PROBLEMS.

*Amurru, the Home of the Northern Semites.* By Albert T. Clay, Ph.D. Philadelphia: The Sunday School Times Company. 1909. Pp. 217. Price, $1.25.

Three years ago, in *Light on the Old Testament from Babel*, Dr. Clay expressed a protest, as he says in the preface to the present book, "against the claims of the Pan-Babylonists that Babylonia had extensively influenced the culture of Israel." In *Amurru* the author strengthens his thesis in an admirable way. The book contains two parts and an appendix. The arguments of Part I are so presented as to be easily understood by any who have the slightest interest in the subject. Part II and the Appendix contain much technical material which does not appeal so strongly to the layman.

In the "Introductory Remarks" the position of the Pan-Babylonian school is stated and the general reasons are presented for departing from the conclusions of that school. The next four chapters deal respectively with the "Creation Story," "The Sabbath," the "Antediluvian Patriarchs," and the "Deluge Story." The basis of the Babylonian Creation Story is not Sumerian, but West Semitic, and was carried by emigrants from the north-west into Babylon and there combined with the Sumerian traditions. "The Sabbath as a day of rest, observed every seven days, has not been found in the Babylonian literature," but was distinctly a West Semitic institution. The names of the traditional Chaldaean kings are primarily, not Babylonian, but also West Semitic. This Babylonian list, instead of being the source of the Hebrew Antediluvian patriarchs, is itself "to be traced back to a common stock of Semetic traditions, which had their origin in the great land Amurru." The predominant elements of the deluge story of the Gilgamesh epic are also West Semitic in origin and are connected with the god Uru, the sun deity of the northwest. The final chapter of Part I presents the author's reasons for concluding that the original home of the Semites was not in Babylon or in Southern Arabia but in the northern part of Syria, east of Aram and south of the territory of the Hittites. This land is called Amurru, a name compounded with that of the chief deity of the country, Uru.

In Part II the name Uru is found compounded with many of the names of the Babylonian inscriptions, which refer to the whole country as "the land of the setting sun." The very names of the Babylonian gods—Marduk, Nergal, are similar compounds. Other deities usually considered primarily Babylonian are originally West Semitic, Ninib, Shamash, Ashur, Isthar, Sin, the last of which occurs, possibly, in Sihon and Sisera. Some light is also given upon certain Old Testament words. Jerubbaal means, in all probability, "Ur is Baal"; Meribaal is "Mar is Baal."

In the Appendix are discussions of the names Sargon and Ninib, of the location of Ur of the Chaldees, of the etymology of Jerusalem, and of the pronunciation of the name Jahweh.

The author is a scholar of acknowledged ability and wide reputation and his conclusions are the result of years of patient study. These conclusions, then, deserve careful attention, for if they are substantiated they will go a long way toward indicating the independence of Semitic religious development. Y.

## CLERICAL.

*The Cure of Souls.* A Manual for the Clergy, Based Chiefly upon English and Oriental Authorities. By William Walter Webb, D.D., Bishop of Milwaukee. With Commendatory Preface by Isaac Lea Nicholson, D.D., Sometime Bishop of Milwaukee. Second Edition. Milwaukee: The Young Churchman Co. Price, $1.50; by mail $1.65.

The publication of a second edition of this valuable handbook for the clergy is a gratifying evidence of a growing appreciation of the benefit of sacramental confession, and of an increasing desire upon the part of the clergy for technical knowledge bearing on this responsible and most difficult part of the pastoral office.

That a most useful work has been accomplished by the earlier edition of this book can not be doubted. It has familiarized many a priest with the rules that should guide him in his direct dealing with souls, has filled a unique place as a text book for use in seminary training, and far and wide in the Anglican communion has commended itself for the soundness of its ethical principles, the simplicity of its method, and the wide range of theological learning which from varied and always trustworthy sources the author has illustrated in his foot notes. Though (as noted in the preface) this new edition differs from the old merely in a few verbal changes and slight amplifications of expression, the make-up of the book is in itself an improvement over its predecessor, and we predict for it a welcome reception on the part of the clergy and an extended usefulness in the Church.

## MISCELLANEOUS.

*Faith and Health.* By Charles Reynolds Brown. New York: Thomas Y. Crowell & Co.

Dr. Brown, the minister of a large California congregation, has written above the average of the popular writers on this general subject, which is being so much explained and discussed just at present; and his publishers have put out a well-made and pleasing volume.

We expect that the series of chapters were, originally, Sunday night lectures. They treat of the main spiritual and mental forces which may be made to contribute to increased physical efficiency. The tone is both spiritual and commonsense; the style easy and flowing, and sometimes flecked with bits of humorous expression.

The chapter on "The Healing Miracles of Christ" is the only one which is unsatisfactory. The author would seem to be seeing, in our Lord, only a good man who worked by means of his own strong faith (ergo, why can't we do the same?); and the attitude taken with regard to Possession is indefinite, if not skeptical. And if another edition of *Faith and Health* is called for, our California author will surely wish to expunge his criticisms of the tenements of Trinity Church, New York, which, beside being rather outside of the subject of the book, have been shown by recent investigations to be based entirely on sensational misrepresentations. But the work is well worth reading, specially for its indictment of "Christian Science"; and many valuable hints and suggestions will be found.

*Leo of Mediolanum:* A Tale of the Fourth Century. By Gertrude Hollis, author of *A Scholar of Lindisfarne, Dolphin of the Sepulchre, Between Two Crusades*, etc. London: S. P. C. K. New York: E. S. Gorham. Price, $1.00.

This is a delightful historical novel, which centers around St. Ambrose, Archbishop of Milan. It deals with the Arian controversy, which was at that time agitating the Church. Leo, the hero of the story, is the son of Leontius, a prominent citizen, and his friend Glycerius is the villain, if that term may be applied to him. The willingness of Leo to lay down his life for the Catholic faith when tempted to deny the divinity of our Lord by the Arian bandits; the story of the massacre of the citizens of Thessalonica at the Hippodrome by order of the Emperor Theodosius, and the Emperor's expiation of his offence, when he did public penance for his sin in the presence of the entire population of Milan, are thrillingly and entertainingly told. The story ends with the death of the great Archbishop. There is not a dull line from cover to cover, and the book has the added merit of being historically correct. It is well printed, the type is large, and there are several colored illustrations.

## "I AM NOT WORTHY TO COME TO COMMUNION."

This is often the excuse that one hears offered by those who do not come to the Lord's table and there are two ways to consider these words.

First. If one is really sincere in using this excuse and is lamenting the fact of the unworthiness, really, truly, and earnestly desiring that it was removed, then in the name of our Blessed Saviour "Draw near in faith and take this holy Sacrament to your comfort and make your humble confession to Almighty God, devoutly kneeling." And the priest of God, duly commissioned by our Lord, will pronounce for and over you the Church's words of absolution and God will put away your sin, and thus, trusting in the "manifold and great mercies" of God and not in your own righteousness, you may partake of that blessed Bread of Life.

Second: If you are unworthy through conscious sin and are not seeking to become worthy by endeavoring to give up that sin, then you dare not come to that holy table and profane with your unrepented sins and uncleanness. But, O wretched man or woman, know this: that you are not casting aside the awful responsibility of your wrong life by refusing to endeavor to fit yourselves for the Lord's table. You are only bringing down condemnation upon yourself by acknowledging that you are unworthy and yet making no effort to become worthy.

No man or woman has yet sinned so grievously that they cannot be forgiven and cleansed by Jesus Christ. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." If, therefore, you feel that you are unworthy (and who is worthy in his own power?) but "do truly and earnestly repent you of your sins . . and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways," God will forgive the sin and through the blood of Jesus Christ will make you a worthy guest at that sacred Feast.—Rev. John H. Brown.

"Faith is the mainspring of moral and religious life—it cannot move without it. An earnest faith means an active life. Men who lose faith and live on knowledge know that indulgence gives pleasure now and that greed gives gain now, and they know how to look after their own interests themselves. And all these lead to lives which if all lived such the world would go back to paganism with its supreme selfishness and its entire lack of interest in the progress of men, our brothers."

## THE VESPER CANTICLE.

Two souls on earth did sing Magnificat:
One, in a spacious minster, rich with gold,
Onyx, green malachite and carvings old,—
So fair, men ceased to pray and gazed thereat!
Earth's riches were this spirit's kneeling-mat,
Yet unto God it sang, full over-bold,
And lost the lesson which the anthem told.
The world, obsequious, praised its plutocrat.

The other soul, in poverty and pain,
Afar, in darkness, sang and sang again.
"O nightingale of earth, I know thy song;
Its love hath scaled high heaven. I right all wrong!"
Thus spake the Lord. "There, ever, to its King
The lowly soul Magnificat shall sing."

CAROLINE D. SWAN.

## LINCOLN AND GRANT.

BY ROLAND RINGWALT.

IT is speaking within bounds to say that *Grant, the Man of Mystery*,* and *Abraham Lincoln, the People's Leader in the Struggle for National Existence*† are books that will be read many years hence. They are different in their tone and spirit. Colonel Smith's account of Grant is concise, sometimes fiery, narrative; Dr. Putnam's treatment of Lincoln, while giving the salient facts, is more like a philosophic discussion than the average biography. Colonel Smith stirs the blood; Dr. Putnam appeals to the calmest judgment. Each style is well adapted to its subject, for Grant was above all things a man of action; Lincoln was preëminently a man of thought.

Dr. Putnam, the great-nephew of Israel Putnam, has inherited an interest in American history, and his singularly calm style of expression is yet the style of one who has seen the battle-field and lain in Libby prison. Colonel Smith is glowing, enthusiastic, his book is as hearty and impetuous as some of the narratives published during the war, with this radical difference: that there is no bitterness toward the South. As one reads these two excellent pieces of workmanship the outline of Grant's life makes his pulse beat more quickly, and the analysis of Lincoln's career is judicial in its method.

Might not Dr. Putnam, like Colonel Smith, have enlarged on the mysterious strain in Lincoln? Constantly as writers tell of his shrewdness, his patience, his ready wit, his logical statement, it seems that many ignore a point of prime importance. All that is said of Lincoln does not explain why he, the civilian, the lawyer, the backwoods legislator, is the leading figure of the great struggle. Generally it is not only true that laws are silent in the clash of arms, but also that statesmen and kings fall to the rear while heroes contend for the mastery. The great figure of the Revolution is Washington—Adams, Jefferson, Franklin, Robert Morris fall into the shade as he advances. What are Madison and all his cabinet to Jackson at New Orleans? Taylor at Buena Vista is a vivid figure to many who do not know or care anything about the Polk administration and its policy. When we think of a war, we think of the generals who triumphed in the field and the admirals who conquered on the sea, while councils of state are subordinate affairs. Yet Lincoln is never out of our mind. Lincoln seems to be in touch with all that was done; if he was not in the field he was in the telegraph office. The speech of speeches about the army is his Gettysburg oration, the never-to-be-forgotten speech about the navy is the saying that the gunboats left the mark of their web feet wherever the ground was a little damp. No one has explained this mysterious pervasiveness of Lincoln. Davis, who had known military life, is nearly hidden behind the stately figure of Lee. Lincoln, the country lawyer who burlesqued his brief experience in the volunteers, is always before the reader. Now he bears with McClellan's reproaches, now he sends Meade to succeed Hooker, now he seems to be at Grant's elbow in the awful days of 1864.

Many people who think themselves fairly well acquainted with Grant's life will yet confess that Colonel Smith's presentment of his *ante-bellum* days comes with a new force. The sadness of such a career would have driven hundreds of men to suicide. West Point was irksome to him, the Mexican war was repugnant to his moral sense, he missed opportunities of advancement which he craved, he yearned to leave the army for a professorship of mathematics, the Western life was burdensome to him, he was a failure in the real estate business, he was refused the civil office he sought, he could not buy or sell to advantage, his farming was not profitable, and his relatives looked on him as a sort of generally inefficient person. Without laying claim to any new data, Colonel Smith tells this story in such a way that readers not sentimental can shed tears over the disappointed man, out of heart, out of money, and out at elbows, who in 1861 had to borrow funds to buy a decent uniform; who in 1863 captured Vicksburg; who in 1865 received Lee's surrender; who rose to be President and who travelled as the guest of the Old World. The resolution that bore Grant through McClellan's doubts and Halleck's ill will, through fightings in front and clamor in the rear; the iron courage that never yielded to bankruptcy or cancer finds an eulogist in the biographer, who is not ashamed to own that he admires Grant as one of the great figures of history.

It is characteristic of Dr. Putnam to incorporate into his book Lincoln's Cooper Institute speech. He might easily have selected from Lincoln's papers more entertaining reading; for instance, the letter to James C. Conkling or the letter in the Vallandigham case would attract a larger number of readers. But nothing else so expresses the thought of Lincoln as the Cooper Institute speech, and indeed no one who has not read that speech can understand Lincoln's first inaugural. It is equally characteristic of Colonel Smith to quote Lee's beautiful tribute to his conqueror: "I have carefully searched the military records of both ancient and modern history, and have never found Grant's superior as a general."

* *Grant, the Man of Mystery.* By Colonel Nicholas Smith, author of *Great National Songs, Our Nation's Flag*, etc. Milwaukee: The Young Churchman Co.

† *Abraham Lincoln, the People's Leader in the Struggle for National Existence.* By George Haven Putnam, Litt. D., author of *Books and their Makers in the Middle Ages, The Censorship of the Church*, etc. New York: G. P. Putnam's Sons.

## WRITTEN ON THE WALL OF A VIRGINIA CHURCH.

THESE beautiful lines were scribbled upon the walls of Bristol parish church, which was erected in the year 1735, and now stands in Blanchford Cemetery. The verses were said to have been written some forty years ago and were signed "A Stranger." The old parish house is surrounded by very old burial tablets in the present beautifully laid out cemetery of Petersburg, Va.:

Thou art crumbling to the dust, old pile!
Thou art hastening to thy fall,
And 'round thee in thy loneliness
Clings the ivy to thy wall.
The worshippers are scattered now
Who knelt before thy shrine;
And silence reigns where anthems rose
In days of "Auld Lang Syne."

And sadly sighs the wandering wind
When oft, in years gone by,
Prayer rose from many hearts to Him,
The highest of the high.
The tramp of many a busy foot
That sought thy aisles is o'er,
And many a weary heart around
Is stilled for evermore.

How doth ambitious hope take wings!
How droops the spirit now!
We hear the distant city's din;
The dead are mute below.
The sun that shone upon their paths
Now gilds their lonely graves;
The zephyrs which once fanned their brows
The grass above them waves.

Oh, could we call the many back
Who're gathered here in vain,
Who've careless roved, where we do now,
Who'll never meet again!
How would our very hearts be stirred
To meet the earnest gaze
Of the lovely and the beautiful,
The lights of other days!

—*A Stranger.*

In renovating this ancient parish and preparing it for a memorial the above lines were sent away and were cast in a tablet in raised bronze letters, and with several other tablets containing the names of the ministers and members and other interesting Church history are on the old wall. The pews, altar, and pulpit are still there.

# Church Kalendar

April 3—First Sunday (Low) after Easter.
" 10—Second Sunday after Easter.
" 17—Third Sunday after Easter.
" 24—Fourth Sunday after Easter.
" 25—St. Mark, Evangelist.

### KALENDAR OF COMING EVENTS.

May 3—Dioc. Conv. New Jersey and South Carolina.
" 10—Dioc. Conv. Kansas City, Harrisburg, Dallas, Bethlehem, Penna.; Conv. Miss. Dist. Spokane.
" 10-13—Church Congress, at Troy, N. Y.
" 11—Dioc. Conv. Alabama, Arkansas, Florida, Michigan, North Carolina, Tennessee, Texas, Washington.
" 17—Dioc. Conv. Long Island, Rhode Island, West. N. Y.
" 18—Dioc. Conv. Los Angeles, Maine, Nebraska, Pittsburgh, So. Ohio, Virginia, West Texas.
" 21—Dioc. Conv. East Carolina.
" 24—Dioc. Conv. Chicago, Iowa, Kentucky, Missouri, Newark.
" 25—Dioc. Conv. Maryland, Minnesota.
" 31—Dioc. Conv. Southern Virginia.

# Personal Mention

The address of the Rev. B. Stewart Bert is 16 Chestnut Street, Newport, R. I.

The Rev. Charles E. Betticher, who has been associated with the Rev. Dr. Butterworth in the work of the American Church at Dresden, Germany, during the past winter, sailed for home the last of March. Mr. Betticher will return to Europe in June and officiate at the American Church in Geneva during a part of the summer. On September 1st he will enter upon the charge of St. John's Church, Dresden, for the fall and winter.

The Rev. Jesse R. Bicknell has been appointed temporarily to a position upon the clergy staff of St. Paul's Church, Baltimore, Md., and his address has been changed from Washington, D. C., to 12 Hamilton Street, Baltimore.

The Rev. John W. Buckmaster of Mt. Vernon, N. Y., has resigned his office of secretary and treasurer of the Clergymen's Insurance League on account of ill health. At a special meeting of the trustees held on Friday, April 8th, the president of the league, the Rev. Dr. William N. Dunnell, 292 Henry Street, New York City, was appointed to take temporary charge of the duties of secretary and treasurer until a successor to these offices can be appointed and qualified.

The Rev. Jay Johnson Dimon, rector of Grace Church, Mansfield, Ohio, has been called to the rectorship of St. Andrew's Church, Washington, D. D.

The residence of the Rev. Maximo F. Duty of Wilmington, Del., has been changed from 818 French Street to 223 West Eleventh Street in the same city.

The Rev. Anthon T. Gesner, professor in the Seabury Divinity School, Faribault, Minn., has accepted an election to the professorship of Ethics and Evidences with Pastoral Theology in the Berkeley Divinity School, and will go into residence at the beginning of the new academic year.

The Rev. Dr. A. P. Grint has entered upon his duties as rector of St. Andrew's parish, St. Johnsbury, Vt.

The Rev. George A. Hanna, curate of St. Agnes' chapel, Trinity parish, New York, has accepted the rectorship of the Church of the Holy Communion, South Orange, N. J. He will assume his new duties on June 1st.

The Rev. Harry St. Clair Hathaway has accepted the rectorship of St. John's Church, Norristown, Pa., and will commence his new duties about May 1st.

The Rev. Arthur B. Howard has resigned the rectorship of the Church of St. John the Evangelist, West Eleventh street, New York, to take work in the South.

The Rev. Harry S. Longley, who was called to be Dean of All Saints' Cathedral, Spokane, Wash., has declined the election.

The Rev. R. B. Nevitt resigned the rectorship of St. John's Church, Henry, Ill., on April 1st, and he is now visiting in Canada.

The Rev. Wallace N. Pierson, curate at Trinity Church, Buffalo, has accepted the position of vicar of All Saints' chapel, Lockport, N. Y., and expects to enter upon his new duties about June 1st.

The Rev. George L. Richardson has been elected corresponding secretary of the Christian Social Union, to succeed the Rev. A. J. Arkin. Communications intended for the Union should be addressed to him at 3916 Locust Street, Philadelphia.

The address of the Rev. G. W. Shinn, D.D., is 36 Waldron Avenue, Summit, N. J., not Williamsport.

The Rev. Louis Llewellyn Williams has accepted a call to St. Mary's Church, Pocomoke, Md., and will take charge of the parish on May 1st.

The Rev. Charles E. Woodson, formerly of Norfolk, Va., has become rector of the Church of the Good Shepherd, Columbia, S. C. His address is 1520 Blanding Street, Columbia.

## ORDINATIONS.

### Deacons.

Washington.—On Low Sunday, at St. Alban's Church, Washington, by the Bishop of the diocese, Charles T. Warner. The candidate was presented by Canon Bratenahl, and the sermon was preached by the Rev. G. F. Dudley. The Rev. Mr. Warner, who was Bishop Satterlee's secretary, becomes vicar of St. Columba's chapel, with the charge of St. David's, in St. Alban's parish.

### Priests.

Kentucky.—On Thursday morning, April 14th, by the Bishop of the diocese, the Rev. William A. Tucker, at the Church of Our Merciful Saviour (colored), Louisville. The sermon was preached by the Rev. David Leroy Ferguson, rector of the church, and the candidate was presented by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville. The newly ordained priest will continue his work at the colored mission of the Good Shepherd, Hopkinsville, of which he has been in charge during his diaconate.

Tennessee.—On April 4th, in St. Stephen's chapel, Nashville, by the bishop of the diocese, the Rev. Henry G. Raps. The candidate was presented by the Rev. Mercer P. Logan, D.D., and the Messrs. M. P. Logan, E. A. Bazett-Jones, N. J. Mikell, W. S. Claiborne, C. S. Ware, A. M. Hildebrand, J. F. McCloud, T. D. Windiate, and A. L. Seiter took part in the laying-on of hands. The Rev. Mr. Raps will continue as the assistant at St. Ann's, and also will be priest in charge of St. Stephen's chapel.

## DIED.

Curtis.—In Burlington, Vt., on April 9, 1910, Mrs. Emma Eliza (Palmer) Curtis, widow of Dr. William M. Curtis, in the 84th year of her age.

Haviland.—On April 5, 1910, at Ypsilanti, Mich., Sarah Sprigg, widow of Thomas G. Haviland, and daughter of the late Christopher Lowndes and Mary Mewburn Gantt of Maryland. Burial was at Rock Creek cemetery, Washington, D. C.

Joyner.—Fell asleep, on Sunday, April 10, 1910, at the home of her son, Columbia, S. C., Mary Elizabeth Winfield, wife of the Rev. Edmund N. Joyner.

"The music of the Gospel led her home."

Mitchell.—Entered into rest at Stamford, Conn. on Monday, April 11th, James Mitchell, father of the Rev. S. Mitchell of St. Chrysostom's chapel, New York City.

Smith.—On Friday, April 8th, at the Hotel Algonquin, New York City, Dr. Andrew Heermance Smith of "Tranquille," Geneva, N. Y., in the seventy-third year of his age. Funeral services were held at St. Bartholomew's Church on Monday, April 11th. Interment in Greenwood cemetery.

Walker.—On Wednesday, April 6, 1910, at the rectory of St. Simeon's Church, New York City, Reginald Victor Walker, eldest son of the Rev. Ralph Jervis and Evelyn Walker, in the tenth year of his age. The funeral was held on Saturday, April 9th, from St. Simeon's Church by the Bishop of New York and the Rev. Malcolm Douglas.

May light perpetual shine upon him.

Windram.—In Atlantic City, N. J., on April 15, 1910, William James Windram of Boston, Mass., in his 88th year.

## MEMORIALS.

### GEORGE DENT SILLIMAN, D.D.

At the meeting of the trustees of St. Stephen's College, Annandale, N. Y., held March 1st, it was resolved that the following memorial minute of Dr. Silliman should be recorded:

The announcement of the death of the Rev. George Dent Silliman, D.D., rector of St. John's Church, Stockport, N. Y., last February, in the South, where he had gone for recuperation of his health, came as a great shock to his numerous friends.

Dr. Silliman, who was a graduate of St Stephen's College, Annandale, and one of her most devoted sons, a member of the board of trustees of the college and an ornament among her alumni, having at heart always the best interests of the college and ever ready to make sacrifices for her, was a man of noble Christian character and a priest of the Church who had attained unto the ideals set before us by saintly George Herbert in his *Country Parson*.

For many years Dr. Silliman was identified with the diocese of Albany, where he held positions of honor as a provisional deputy to the General Convention and a member of the Standing Committee. He was always a conspicuous figure in the conventions of the diocese, serving on various committees and rendering good and loyal service to his Divine Master.

He endeared himself to all with whom he came in contact by his force of character, his openness and frankness, his sense of justice, and his great integrity. He was possessed of a great, honest, loving heart which manifested itself in all his labors, his sermons, his conversations, and his intercourse with his fellowmen. He had a splendid grasp of divine truth, and his loyalty to the Church, her order, and her laws was ever commendable.

Beneath all his seriousness and reverence for sacred things, he had a mirthfulness of mind, a playfulness of thought, and a facility of expression which always made him a welcome guest in social, civic, and religious life.

In making this minute of one whom we all loved for what he was, we rise up and do his memory honor, and we bless God for his good life, which is finished in faith and honor.

William Rodgers.
Joseph Carey.
Edgerton Larson.

### N. DUBOIS MILLER, ESQ.

The vestry of St. Michael's Church, Germantown, Philadelphia, records with profound sorrow the loss of their associate, N. Dubois Miller, Esq., who entered into rest on Monday, March 14, 1910.

He will be sincerely missed, not only in this parish, where he did effective work, but throughout the diocese. He was held in high esteem by all his associates, and by the community at large he was honored and respected for his noble Christian example, which exercised an influence in a very wide sphere. He was the highest type of the Christian gentleman, a loyal Churchman, and an earnest worker, ever ready to spend and be spent for the advancement of Christ's Kingdom.

United to these excellencies of character, he possessed a logical mind and a sound judgment, which made him a valuable friend and adviser, and inspired implicit confidence.

While his departure from us is the cause of sincere grief, yet it is a consolation to reflect that his life, full of good works and faith, will ever be a helpful and inspiring memory.

(Signed) George M. Henderson, *Secretary*.

### AN APPRECIATION.
### RICHARD BEVERLEY ARDEN.

A few days ago was buried in the beautiful churchyard of St. Philip's, at Garrison-on-Hudson, all that was mortal of Richard Beverley Arden.

It seems fitting to one who was long associated with him, both as rector and friend, to place this tribute of affection upon his grave. For he served the worthiest till the end.

In his young manhood he assisted the Rev. Charles Frederick Hoffman in his ministerial duties, and later gave valued service to the Rev. Albert Zabriskie Grey, during the nine years of his incumbency of St. Philip's. When Dr. Grey resigned his charge to assume the wardenship of Racine College, Beverley Arden went with him to his Western home, and served faithfully in the Grammar School of Racine College during the term of Dr. Grey's administration.

On his return to his Highland home he was ordained to the diaconate by Bishop Henry C. Potter, and for many years, as assistant to the Rev. Walter Thompson, D.D., was in charge of the mission chapel of St. James in the Highlands. Only those who have had personal experience of country mission work can appreciate all the self-denial and self-effacement consequent upon this service to the Church. In summer heat and winter storm, year after year, without intermission, Beverley Arden ministered with conscientious fidelity to those committed to his charge. And when ill health came to him, and he was forced by failing strength to relinquish his charge, there were those who felt he had earned his place within "the aristocracy of grace."

It is with full realization of this fact that I would write this brief memorial as the representative of the many who in past years received his kindly ministrations and who would wish to give fitting tribute to his worth. There are not many, so limited as to health and strength, who bring their all, and place themselves and all they are, and have, in loving

homage at the Master's feet. We read of her, whose praise is in the Gospel, who gave more than they all, because she gave all the living that she had. So Beverley Arden, both in youth and age, gave himself in utter consecration to the service of the Church he so earnestly loved. He rests in peace among the Highland hills, surrounded by the "sleeping places" of those of his own generation to whom he ministered in holy things. Of him it can be said in all truth and sincerity that he was faithful unto death, and by his faithfulness earned the crown of life. So by his example he preached the Word of Life, and by the consecration of his life he brought many to righteousness.

There are those, not a few, who rejoice that his final sleep is to be among those to whom he ministered so faithfully in the temple of God, and to be remembered by them as one who "being dead yet speaketh." W. T.

Garrison-on-Hudson, April 12, 1910.

## RESOLUTIONS.

### ROBERT H. GARDINER.

At a meeting of the Council of the Brotherhood of St. Andrew, held in Philadelphia on April 7, 1910, the following minute was unanimously adopted:

The Brotherhood of St. Andrew exists to bring men into relation with our Lord through the Church. In order that it may do its work effectively its president should be one who not only consecrated his time and energy to the service of the Brotherhood, but himself embodies the spirit which alone can vitalize organization. Because Robert H. Gardiner has shown himself to be such a man as this, we believe that his resignation from the presidency leaves a vacancy in our official ranks which it will be well nigh impossible to fill. It is also because he is a man of an unusual type that we adopt a minute different from the conventional resolution usually adopted when an officer retires. We have much to thank him for, including the successful institution of the Week of Prayer—a service which we esteem to be second only in value to the foundation of the Brotherhood itself. Instead, however, of rehearsing his many achievements for the Brotherhood, we think it more fitting to place on record a heartfelt expression of our appreciation of the manner of man he has proved himself to be.

It is ordered that this minute be published in the *Cross* and that a copy be sent to each of the Church papers published in all the countries in which the Brotherhood exists.

George Wharton Pepper,
John M. Locke,
Bert T. Amos.

*Committee.*

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

## WANTED.

### Positions Offered.

WANTED, for military school in the Middle West, a chaplain, unmarried, able to teach the Classics. Apply to Harry N. Russell, Kearney, Neb.

AN unmarried man wanted, to take rectorship of small parish in the South. Ideal location. Address H. C., care The Living Church, Milwaukee.

### Positions Wanted.

PRIEST, 30 years old, unmarried, Harvard man, wants country mission in the East where he can teach the Catholic religion. Recommended by well-known city priest whom he has been assisting. Address L. M. N., Living Church, Milwaukee.

PRIEST, Catholic, with over ten years' experience, under forty, desires parish in a city offering material and possibilities for building up a strong work. Salary secondary consideration. Address Catholic Rector, care Living Church, Milwaukee, Wis.

THEOLOGICAL STUDENT desires position as tutor or travelling companion during months of June, July, August, or September. Very successful with boys. References. Address Student, care Living Church, Milwaukee, Wis.

AN experienced organist and choirmaster desires a position where there is an opening for teaching. Experience with boy and mixed choirs. Highest testimonials. C. E. F., The Living Church, Milwaukee.

A DEACONESS can serve in active parish where an earnest, consecrated life is needed. Address Church, care Living Church, Milwaukee.

CATHOLIC CHURCHWOMAN, with some years' experience as parish visitor, desires active parish work. Address S., Living Church, Milwaukee.

MARRIED PRIEST with small family, desires work to insure their support. Musician; good reader. Address Rector, care Living Church, Milwaukee.

ENGLISH VICAR desires position in States. Excellent mission preacher. Apply Priest, 132 Philip Lane, South Tottenham, London, England.

YOUNG CLERGYMAN, curate for four years, desires independent work. East preferred. Address Beta, Living Church, Milwaukee.

## LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. Mowbray's unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. The Living Church may always be found on their counters.

## THE PASSION PLAY.

OBERAMMERGAU PASSION PLAY. May-September. Best reserved seats, two days' board at house of Anton Lang (the Christus) return first-class rail from Munich, text-book, all tips, $30. With driving tour to Royal Castles in Bavarian Highlands, $50. Excellent accommodation; altogether four days. Mrs. Jourdan Herbst, Leopoldstrasse 9|III, Munich.

Reference: Rev. W. T. Crocker, rector Episcopal Epiphany Church, New York City.

## UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. The Sisters of St. Mary, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. Bloomer, Montrose, N. Y.

COMMUNION WAFERS (round). St. Edmund's Guild, 883 Booth St., Milwaukee.

## PARISH AND CHURCH.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address John Allen Richardson, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

ORGANS.—If you desire an Organ for Church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. Edward Stubbs, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE, bargain, fine Pipe Organ with Æolean attachment, suitable for small church. Inspection, 330 West 102d Street, New York City.

## CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. Miss Lucy V. Mackrille, Chevy Chase, Md.

## FLORIDA HOMES.

REALLY, tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. Tropical Co., Modello, Dade County, Fla.

## TRAVEL.

OBERAMMERGAU. Seven countries; fifty days; select party. From New York, June 25th. Itinerary. Rev. Herbert J. Cook, D.D., 4521 Chester Avenue, Philadelphia, Pa.

EUROPE. Unusual tour at unusual price. Liverpool to Naples, Passion Play; 81 days. $475.00; chaperone. Address "Rector A. B.," care Living Church, Milwaukee.

MAN of experience wishes to accompany young man or invalid to England, etc. Highest references. Kent, Box 117, Ithaca, N. Y.

## PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
Certified Public Accountant,
Pittsburgh, Pa.

## CHURCH PUBLICATIONS.

BOOKLET: "Thoughts During the Administration of the Holy Communion." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by Edwin S. Gorham, Publisher, 251 Fourth Ave., New York. Price, 10 cents, or $1.00 per dozen, postpaid.

## HEALTH AND SUMMER RESORTS.

FOR RENT, furnished, St. Mary's Rectory, Point Pleasant, New Jersey, from June 17th to September 12th. Nine rooms and bath. Priest's study reserved. Trolley direct to ocean. Next door to church. Apply to the Rev. Harry Howe Bogert, Point Pleasant, N. J.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: Pennoyer Sanitarium, Kenosha, Wis. Reference: Young Churchman Co.

## NOTICES.

### GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

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may be purchased, week by week, at the following places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
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M. J. Whaley, 430 Fifth Avenue.
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It is suggested that Churchmen, when travelling, purchase The Living Church at such of these agencies as may be convenient.

## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

LOTHROP, LEE & SHEPARD CO. Boston.

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*The Arch-Satirist.* By Frances De Wolfe Fenwick. Illustrated by Charles Copeland. Price $1.50.

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# The Church at Work

## ANNIVERSARY OF THE CHRISTIAN SOCIAL UNION.

By invitation of the Social Service committee of the diocese of New Jersey, the anniversary of the Christian Social Union was held in Trinity church, Trenton, on Wednesday, April 13th. The order of the day comprised the celebration of the Holy Communion, a business meeting of the Union, a general conference in the afternoon, and a public meeting at night, at which the Bishop of the diocese presided. The Bishop celebrated at 11 A. M. and made a brief address. Words of greeting were spoken also by the rector of the parish, the Rev. Hamilton Schuyler. The preacher at this service was the Bishop of Tennessee. Bishop Gailor's sermon struck the right note, as he warned us that the problem of the Church's duty to social needs pressed upon us, but could not be solved by losing sight of the Church's true purpose in political agitation or economic schemes, however necessary and important those might be. To change men's circumstances without changing character would never do away with social evils. We must distinguish between the zeal without knowledge, which would commit the Church to human experiments in government or industrial policy, and the sane and fearless preaching of Christ and Christian duty that shall develop in men the true spirit of love and justice, by which alone wrongs can be permanently set right. The Church, he said, in conclusion, is committed by her nature and commission to social work. We cannot evade the duty without in effect denying Christ.

The business meeting at noon was opened with an able address by the president of the Union, Mr. Clinton Rogers Woodruff of Philadelphia. Mr. Woodruff took much the same ground as Bishop Gailor. The Church must not treat social problems merely from the institutional point of view. Primarily she is to bring men into the right attitude toward their fellow-men. Yet Christian men everywhere are bound "to claim for the Christian law the ultimate authority to rule social practice." He suggested two directions in which Churchmen should work at this present time: first, to correct the abuses of child labor, and secondly, to urge arbitration as the normal and democratic method, as well as the Christian method of settling industrial disputes. The following officers were elected for the ensuing year: President, Clinton Rogers Woodruff; vice-president, Rt. Rev. Alexander Mackay-Smith, D.D.; second vice-president, Rt. Rev. Nathanael S. Thomas, D.D.; corresponding secretary, Rev. George L. Richardson; recording secretary, Mr. Philip H. Brice; treasurer, Rev. Frederick A. MacMillen. An Executive committee was elected of twenty-six members, representing widely different sections of the country. The report of the secretary was made, giving a concise statement of the work of the Union for the past year.

The Rev. Alexander G. Cummins of Poughkeepsie was made chairman of the conference in the afternoon. Stated addresses were made by the Rev. Hubert W. Wells of Wilmington, Del.; the Rev. A. J. Arkin of Philadelphia; and the Rev. J. Howard Melish of Brooklyn. In the discussion that followed,

the Rev. Ernest DeF. Miel of Hartford reported the plans of the Connecticut Commission, and the Rev. A. G. Cummins of Poughkeepsie (who presided during the afternoon meeting) spoke for the New York Commission. Everyone felt that it was worth while to get together, and the Christian Social Union was asked, by resolution, to arrange another similar conference, perhaps at the time of the meeting of the General Convention.

The crowning feature of the day was the popular service at 8 P. M., which was largely attended. Three notable addresses were made, giving a varied and wide view of the whole matter of Social Service. The first was by Mr. Woodruff, a masterly presentation of the purposes of the Union, and of the Church relation to social problems. The second address was by William Griffiths of Philadelphia, a workingman, who from a workingman's standpoint spoke chiefly in defense of labor unions, and embodied many good points in what he said. The last address was by Mr. Haley Fiske, vice-president of the Metropolitan Life Insurance Co.

If the meeting accomplished nothing else, it made the fact plain that there are many Churchmen, widely scattered, of all shades of Churchmanship and differing occupations, who are very much alive to the importance of the whole question, and hard at work, studying and dealing with it, each in his own way. Much credit for the success of the day is due to the rector of Trinity parish, the Rev. Hamilton Schuyler, who is chairman of the Social Service committee of the diocese.

## PROGRESS OF THE B. S. A.

UNDER THE heading, "Advance: A Survey," the April issue of *St. Andrew's Cross* gives some very interesting and encouraging news concerning the progress of the Brotherhood: "March 15th ended the first six months of the present Brotherhood year. The increase in chapters organized in the United States during this period was fifty-six per cent greater than for the same period last year. In other words, in the first six months of the last Brotherhood year 131 chapters were organized, while in the first six months of the present Brotherhood year 205 chapters have been organized. . . . . During this year the number of chapters organized in New England has been three times greater than in the preceding year. During the first five months of the current Brotherhood year considerably more chapters have been organized in New England than during the whole twelve months of last year." Accompanying this growth is a corresponding increase in the contributions to extension work, the amount thus far pledged this year being $3,300, double last year's total.

In the territory of the Western field secretary, "the men have already contributed four times more than last year to the Forward Movement fund. A few months since there was not a single chapter of any kind in the extensive missionary district of Sacramento. To-day there are four good chapters with prospects of more to follow. So widely are chapters being organized and the men knit together in brotherhood throughout the far West that arrangements are well under way for what promises to be a very successful western convention.

THE JUNIOR Local Assembly, B. S. A., of Buffalo, N. Y., has just tried a new idea in the way of a local assembly meeting. A miniature convention was held on Saturday and Sunday, April 9th and 10th. The Saturday sessions were at Trinity chapel and parish house, with a Quiet Hour conducted by Rev. R. C. Mackintosh of Fort Erie, Ont. The main address followed at 3:30 on the subject "Service," the speaker being Arthur N. Cotton, boys' director of the Buffalo Central Y. M. C. A. At 4:30 there was a conference, with papers prepared by older boys. An informal discussion followed, with question-box closing the afternoon. At 7:30 the boys again assembled in the chapel and were addressed by Rev. George G. Merrill, rector of St. Mary's, in preparation for the corporate Communion celebrated at St. Paul's at 8 o'clock the next morning. About forty boys were present at the opening on Saturday, the number increasing to about sixty in the evening; the effect may be somewhat estimated by the fact that about fifty were present and received the Blessed Sacrament together on Sunday morning.

## CONVOCATION OF COLORED TENNESSEE CHURCHMEN.

THE ANNUAL Convocation of the Colored Churchmen of the diocese of Tennessee met in Emmanuel Church, Memphis on March 14-15th. This was the first meeting of the convocation under the canon passed at the diocesan convention in 1909, organizing a separate convocation of the colored Churchmen as an autonomous body. The attendance at all the sessions was very good, and the earnestness exhibited indicated the fact that the colored people are waking up to their responsibilities. Owing to the fact that the Bishop was compelled to leave the city, the convocation, for the greater part, was presided over by the Archdeacon. In his annual address the Archdeacon pointed out three essential factors necessary for the development of the colored work: the priest, the support of the Church's work, and business methods. The colored work in Tennessee has never had a brighter prospect. Not only do the white Church people take a more active and earnest interest, financially and otherwise, in the colored work, but what is more gatifying, the colored people themselves are showing more earnestness and a greater willingness for self-sacrifice in behalf of the Church. For the first time in the history of the colored work in Tennessee all the colored congregations will this year pay more than their full apportionment to foreign and domestic missions.

## CANADIAN BICENTENARY AND CHURCH CONGRESS.

A MEETING of the Church executive committee of the Bicentenary Celebration and Canadian Church Congress to be held in Halifax in September next was held April 6th at the Halifax Church Institute, the Bishop of Nova Scotia in the chair. Progress all along the line was reported, many of the details being already arranged. The Bishop has charge of the arrangements for all services and devotional meetings; Rev. C. W. Vernon of Section A of the Congress, which will discuss, under the heading of "The Church and the Commonwealth," The Social Evil, The Liquor Traffic, The Workingman and His Problems, The Church's Attitude Towards Socialism, and under the heading of "Parochial Problems of the Canadian Church," Our Relation with the Church of the Motherland, Our Relations with other Christian Churches, Diocesan Problems, Parochial Problems, Prayer Book Adaptation, and The Ministry of Healing; R. V. Harris of Section B of the Congress, which will discuss under the heading of "The Child, the Church, and the Home," The Child in the School, The Child and the Church, The Child and the State, "The Evangelization of the World"; under the headings, Agents and Instruments, The Field at Home, The Field Abroad, and The Church and the Man, including The Church's Work Among Men, and Men's Work in the Church; Rev. L. J. Donaldson of the mass meetings, which include mass meeting for men on social purity, mass meeting for children, mass meetings for Sunday school problems and mistakes, on women's work in the Church, and on missionary opportunity and responsibility; and C. A. Prescott of transportation arrangements.

The Bishop made the announcement that Bishop Courtney would be the preacher at the grand opening service of the Cathedral, the Archbishop of Rupert's Land and Primate of All Canada being celebrant, the Archbishop of Ottawa, Primate of Canada, gospeller, and the Bishop of Nova Scotia epistoler. The preachers at the Cathedral on the Sunday services will be the Bishop of Massachusetts, the Presiding Bishop of the American Church, Bishop Brent of the Philippines, and the Bishop of Glasgow. After the opening of the Cathedral, a luncheon will be held with addresses of welcome to the distinguished visitors by Dean Crawford, representing the Dean and chapter, the Lieutenant-Governor and Premier Murray, representing the province, and the mayor, representing the city. It was decided that the five dollar congress tickets should admit both its holder and a lady to meetings of the Congress. Henceforth a weekly meeting of the secretaries will be held.

## BISHOP GRAFTON'S EIGHTIETH BIRTHDAY.

THE BISHOP OF FOND DU LAC celebrated his eightieth birthday on April 12th. He celebrated Holy Communion at the Convent of the Holy Nativity at 7:15 and spent the day in receiving congratulations, floral tributes, and telegrams. He dined in the evening with the Rev. Dr. B. Talbot Rogers and Mrs. Rogers and a few friends at Grafton Hall. The Bishop is very well and vigorous in spite of his great age, and he preaches with his old-time power at the Cathedral and elsewhere almost every week.

## THE NEW ITALIAN WORK IN KANSAS CITY.

THE ROMAN PRESS having denied the facts relating to the reception into the American communion of a Roman Catholic priest with his congregation in Kansas City, and challenged the good standing of the priest, we desire to say that careful investigation reveals the absolute accuracy of the report and the positive good standing of the priest in the Italian diocese according to incontrovertible documentary evidence. With respect to the claim so emphatically made that his name does not appear on the American clergy list of the Roman Catholic Church, it is sufficient to reply that he belonged to an Italian and not to an American diocese at the time of his reception. With respect to the further statement that there is in Kansas City a Roman Catholic church known as St. John Baptists' which is *not* the one in question, we presume it is true, but it is also true that congregation received now bears that name. The facts are unquestionable as already printed in THE LIVING CHURCH and the proofs are in possession of the ecclesiastical authorities of the diocese. The new work is progressing nicely, about a hundred families are enrolled, and the expenses are met by the congregation. The incident is a closed one so far as we are concerned.

## MEMORIAL AND OTHER GIFTS.

AT THE Easter Day services in St. James' Church, Belle Fourche, S. D., the general missionary, Rev. A. W. Bell, announced the gift of a handsome brass cross for the altar, the gift of Mrs. Emma J. Wilson and Mrs. D. P. Roberts, in memory of their son and daughter, respectively. Other recent gifts to this church are the following, all of oak, mission style and finish, to match the altar given some months ago: Hymn board, cruciform shape, by the young people of the choir; prayer desk, by the young women of the

church, in memory of Mrs. Ethel Roberts-Van-Horn; lectern, Bishop's throne, and rector's chair by the following, in memory of Bishop Hare: Mmes. Penfold, Baxter, Broomfield, Wilson, Benn, Wilkinson, Roberts, Chase, Kirkham, Eccles, Tarr, Hall, Moodie, and Messrs. D. J. Hull, J. W. Raish, and John L. Wells; a large lectern Bible, from the Oxford Press, handsomely bound, a gift from the women's guild; handsome purple silk book mark embroidered with Church monograms, to be used in the large Bible, gift from the Rev. A. W. Bell.

IN THE CHURCH of the Advent, Walnut Hills, Cincinnati, on Easter morning there was held a service of benediction of four new clergy stalls recently placed in the chancel. The two larger stalls were given by sixty-three of her friends to the memory of Mrs. William Aubery, for many years a faithful member of the parish. One of the smaller stalls was given by the Church Society, in memory of its two former secretaries, Mrs. Adelaide Strobridge Ewing and Miss Louise Aubery. The other smaller stall bears the inscription, "*In Memoriam*," and was given anonymously. On one of the larger stalls is a carved figure of Christ with a group of the apostles, representing Prayer, and on the other a group of angels with musical instruments, representing Praise, with other appropriate symbolic designs. These stalls are finely carved and were designed by the artist who designed the rest of the chancel furniture. The chancel as a whole is a memorial to the late *rector emeritus*, the Rev. Peter Tinsley, who was rector of the parish for nearly forty years.

TWO NEW memorial windows have this week been put into St. Thomas' Church, near Dupont Circle, Washington, D. C. One is in memory of the Rev. Douglas Forrest, formerly connected with Trinity Church of that city, and is given by Mrs. Forrest, who is a parishioner of St. Thomas'. The window represents St. Alban, the first British martyr. The other window is given by Mr. J. N. Whitney in memory of his wife, who was a prominent worker in the Church. This window represents Queen Bertha, the Christian wife of King Ethelbert, the heathen king of Kent, whose people and himself St. Augustine, the Italian missionary to Britain in the closing years of the sixth century, had been sent to convert.

AMONG the new memorials and gifts of Eastertide presented to St. Thomas' mission, Louisville, Ky., are a very handsome credence table, hand-carved in a symbolic design of wheat and grapes and having a brass cross, and plate suitably inscribed, which was given by the boys of the recently organized vested choir; also two sets of white book marks. In addition, the grounds of the mission have been improved and beautified by the gift by the park commissioners of a number of shade trees and shrubs.

A BRONZE tablet, to the memory of the Rev. John W. Brown, was unveiled on Sunday, April 10th, at St. George's Church, Astoria, L. I. The tablet replaces one destroyed by fire some years ago, and was the gift of his daughter, Miss Robertine W. Brown. It was unveiled by the great-grand-daughter of the late clergyman, Miss Anna Brown Giles. The Rev. John W. Brown was the first resident rector of St. George's Church. He was a graduate of Union College.

A SOLID SILVER paten was presented by the members of St. Thomas' Church, Lyndhurst, N. J. (Rev. August Ahrens, minister in charge), and was used for the first time at the early celebration on Easter Day. The chandelier in the chancel was presented by the former Guild of Busy Bees.

THE NIECES of the late Dr. Andrews of Christ Church, St. Paul, Minn., placed a handsome brass ewer in the church in memory of their uncle, the Rev. Charles D. Andrews, D.D., who was rector of the church from 1887 to 1905, on Easter Day.

AT THE early Eucharist at St. Luke's Church, Delta, Colo., Archdeacon Lyon blessed a pair of silver mounted cruets which were given in memory of Harriet C. Collins by her daughter, Ellen W. Collins.

## DEATHS AMONG THE CLERGY.

THE Rev. WILLIAM GRAHAM SUMNER, the distinguished professor of Political and Social Science at Yale University, died at the General Hospital, Englewood, N. J., April 11th, aged 69 years. The end came quietly and without warning. Since the latter part of December Professor Sumner has been in a serious condition. He had gone from New Haven to New York to preside at the session of the American Society of Sociology, when he was stricken with apoplexy, from which he slightly recovered. After graduating from Yale in the class of '63, he studied at Oxford and Göttingen, Germany. He was tutor in Yale in 1866-69. Becoming a candidate for holy orders, he was made deacon in 1867 by Bishop Williams, and ordained priest by Bishop Horatio Potter of New York in 1870. For a time he assisted the rector of Calvary Church, New York City; subsequently he was rector of the Church of the Redeemer, Morristown, N. J. In 1872 he went back to Yale to teach. He wrote many books and pamphlets; was a great favorite with the students; and when he retired last June, becoming *emeritus* professor, he received a great ovation from the Yale Alumni, President Taft leading the cheers. The leading papers in New York have published extended obituary notices and appreciative editorials. The funeral services were held on Friday, April 15th, at noon in the Yale University chapel. Interment was made at Guilford, Conn. Professor Sumner is survived by his widow (*neé* Jennie Whittemore Elliott of New York) and a son, Graham Sumner, of New York City.

THE Rev. JOHN JAY HARRISON, whose serious illness was reported in these columns last week, died at Sag Harbor, L. I., on Saturday, April 16th, aged 76 years. Mr. Harrison was made deacon in 1862 by Bishop Horatio Potter; ordained priest by Bishop Lee in 1866, becoming rector of St. Thomas' Church, Newark, Del. Other cures formerly held by him were: Assistant, St. Paul's, Albany, N. Y.; rector, Christ Church, Bridgeport, Conn.; rector, Christ Church, Sag Harbor, 1870-1875. For twenty years he was principal of the high school in that town. He was widely known throughout Suffolk county as an educator, campaign speaker, and frequent contributor to the local press, and was highly esteemed. The funeral was held at his home on Monday, April 18th.

THE Rev. CARTER PAGE died on March 24th at his home, Culpeper, Va. He was born in the Old Dominion, where the whole of his ministerial life was spent. He was a graduate of the Virginia Theological Seminary and was ordained deacon in 1884 by Bishop Whittle and priest in 1885 by Bishop Randolph. He served for nineteen years as rector of Christ Church, Goresville, Va., when he accepted a call to Ridley parish, Culpeper county, Va., which he resigned several months ago, owing to ill health.

THE FUNERAL of the Rev. JAMES HOYT SMITH, whose death was reported by telegraph to THE LIVING CHURCH last week, was held in St. Matthew's Church, Brooklyn Manor, on Tuesday morning, April 12th, when the Holy Communion was celebrated; the burial office was said in Grace Church, Jamaica, the same afternoon, the Rev. Dr. A. C. Bunn, rector of Brooklyn Manor, officiating, assisted by the Rev. Arthur Sloan.

Canon Smith was born in New York City eighty-seven years ago; was made deacon by Bishop Horatio Potter (1855), and ordained priest by Bishop Kip (1869). He ministered at St. Mary's, Brooklyn, N. Y., 1855-57; House of Prayer, Newark, 1860-61; Port Colden, N. J., 1861-63; at South Amboy, N. J., 1863-67; St. Mary's, Brooklyn, again, 1867-72; Pacific Coast mission in California with Dr. James Lloyd Breck, 1872-74; Our Saviour, New Lebanon, N. Y., 1874-79; in Otsego county, N. Y., 1870-82; Oshkosh, Wis., 1882, and St. Paul's Cathedral, Fond du Lac. He was the only surviving member of the first board of managers of the Church Charity Foundation in Brooklyn, L. I. After retiring from the active duties of the ministry he lived at Jamaica, and subsequently at Woodhaven, N. Y.

## DOUBLE ANNIVERSARY IN NEWARK.

TO COMMEMORATE the 125th anniversary of the organization of the Church in the state of New Jersey, and the thirty-fifth anniversary of the diocese of Newark, the Rev. John Keller has been invited to read an historical address on Sunday morning, May 1st, in Grace Church, Newark. His subject will be "Anglicanism in Nova Caesarea," to include an account of the work of English missionaries among the colonists, the slaves and the Indians of East and West Jersey prior to the Revolutionary war; the influence of Jerseymen in the organization of the Church in the United States, and in the formation of the federal government.

## THE 1910 CHURCH CONGRESS.

ST. PAUL'S CHURCH, Troy, N. Y. (the mother parish), has been selected for the opening services of the Church Congress on May 10th; Music Hall, the largest and best equipped in the city, has been secured for the daily sessions. THE LIVING CHURCH has arranged for extended reports of the proceedings to be furnished by a special correspondent, with headquarters at the Hotel Rensselaer. A very large and representative general committee of local Churchmen has been formed. The subcommittees have as chairmen: Finance, James H. Caldwell; Hall, Rev. James Caird; Music and Programme, Rev. Dr. Edgar A. Enos; Hospitality, Rev. Henry R. Freeman; Publicity, Rev. E. W. Babcock.

In the list of topics, writers, and speakers published in these columns last week, the name of the Rev. Dr. James B. Wasson is to take the place of the Rev. E. B. Niver under Topic I.

## MEMORIAL BUILDING DEDICATED AT HELENA, MONT.

ON THURSDAY, March 3d, the Henrietta Brewer Memorial building of St. Peter's Hospital, Helena, Mont., was formally opened. It had been intended to open the building on the 17th, the seventh anniversary of the death of Mrs. Brewer, who was the "Mother" of the hospital. This was found impossible, however, and a celebration of the Eucharist took place instead in St. Peter's Church, when the Bishop made a very touching address in which he told the story of the new building, which he had resolved seven years before to carry to successful completion as soon as possible. It was an interesting story. The help which has come from far and near has come in unexpected and surprising ways, and no one has been more surprised than the Bishop himself. On the 31st, however, the new building strong, massive, handsome, and artistic, was dedicated by a brief service held in the medical ward, which was crowded. Mr. E. C. Day, chairman of the Building committee,

...gives an excellent historical sketch in a clear and felicitous style.

Of the building itself it may be said that it consists of three stories and a basement, is practically fireproof, has accommodations for about eighty patients, and is constructed, fitted, and furnished in the most modern and scientific manner. Generous friends have furnished private rooms, some of them handsomely, and several fraternal and secret societies have done the same. The grounds are now being levelled preparatory to the making of lawns and flower-beds. This is the first building of a public nature to be erected in Montana as a memorial of the Bishop's family. Although it has been erected in memory of the one whose name it bears, yet it must always be associated with the Bishop himself, whose interest and devotion are connected with every part of it in a way unlikely to be the case with any other building in Montana. There will be a few thousand dollars' debt upon the edifice.

## ST. ANDREW'S, DETROIT, FREE OF DEBT.

CONGRATULATIONS are being showered upon the rector and congregation of St. Andrew's Memorial Church, Detroit, Mich., on account of the raising by them of $20,000 with which to discharge their mortgage indebtedness. The plan of campaign was simple, the rector, the Rev. C. Hely Molony, agreeing to raise one-half of the amount outside of the parish, provided the congregation raised the other half. Kind and generous friends outside subscribed $1,000, and this wholly through the rector's agency. The congregation enthusiastically rose to the occasion and, spurred on by the rector's example, did the rest. People were glad to help because they knew the difficulties which had beset St Andrew's for many years. The church is a memorial to Bishop Harris, the second Bishop of Michigan, and it was some eight years in building, and only a few years after it was opened a disastrous fire made it almost a hopeless ruin. The cancelling of the mortgage will put the parish in a firm financial position, and will leave it practically unhampered by money difficulties in the development and upbuilding of its work.

## DIOCESAN CHURCH CLUB MEETINGS.

THE ANNUAL dinner of the Church Club of the diocese of Newark was held in East Orange, N. J., on April 11th. The Rev. Dr. Groton, dean of the Philadelphia Divinity School, declared that after observation of eight years he was fully convinced that the seminarians of to-day, as a whole, are better equipped for the ministry than were those of thirty years ago. Personal reminiscences of associations with General Robert E. Lee, military leader of the Confederacy, were interestingly told by the Rt. Rev. George W. Peterkin, D.D., Bishop of West Virginia, who served under General Pendleton, and saw service throughout that conflict. Bishop Lines announced that of the $100,000 to be raised for the episcopate in three years, in this, the first year, $52,600 had been subscribed, over $25,000 of which had been paid. He complimented several churches of the diocese upon their work in being able to clear off the church debt and have their edifices consecrated during the past year. William Fellowes Morgan of Short Hills, who acted as toast-master, told of the advancement of the Church Club during the past year, and asked for further coöperation in works of common interest during the coming year. Two hundred guests attended the dinner.

THE EASTERTIDE meeting of the Minnesota diocesan Church Club was held in St. Paul on Thursday evening, April 14th. The programme was a long and varied one. Diocesan finances were treated upon by Mr. C. W. Farwell, treasurer of the diocese. Proposed changes in the canons to come up at the next diocesan convention were treated by Mr. J. Chase. This part of the programme before and since was the subject of criticism, as it was simply an *ex parte* statement and no opportunity was given for the presentation of the other side of the question. "The Laymen's Missionary Movement" was ably presented by Mr. P. R. Jarvis and the Rev. E. B. Woodruff, the new rector of St. Clement's Church, St. Paul. Questions to come before the next General Convention in the way of ratifying or not the proposed changes in the constitution were ably elucidated by Mr. F. O. Osborne and Mr. W. H. Lightner, both of which gentlemen were strongly opposed to the proposed Suffragan Bishop plan. A closing review was made by the Bishop of the diocese.

## L. M. M. IN INDIANAPOLIS.

THE Laymen's Missionary Movement convention held in the city of Indianapolis April 12-14th was a great success. The various committees did their work so well that the result of their efforts exceeded all expectations. Two thousand one hundred and fifty men were served in Tomlinson Hall, and 190 had to go to the Y. M. C. A. banquet room because there was not room enough for them in the convention hall. J. F. Wild, chairman of the General committee, presided during the evening. The first speaker was Governor Thomas R. Marshall of Indiana, whose subject was "Indiana and the L. M. M." Ex-Vice-President Fairbanks was the next speaker. On account of illness Mr. Fairbanks spoke briefly, but his remarks were well received, his subject being "World Missionary Observations." Bishop Francis, who was for nine years a missionary in Japan, spoke on "The Significance of the National Missionary Campaign" and declared that the significance lies mainly in the fact that it is a men's campaign. "This work, which is God's work, is men's work, and it is for men, created after the image of God, to do the work which they were sent into the world to do," he said. "This missionary campaign is witness to the complete conversion of the men of the Church." He declared that it is not for men to ask themselves whether they believe in missions or not; whether they believe in home missions and not in foreign, or vice versa. "In the moment that we stop to question we fail utterly to realize the significance of the command of Jesus Christ to go into all the world and preach the gospel. And the only way that we can preach the gospel of Jesus Christ is by living it in our daily walks."

The last speaker of the evening was George Sherwood Eddy of India, whose subject was "Missions as an Investment." Mr. Eddy congratulated Indianapolis on the splendid showing being made in the present convention. His speech was practically the same as the one he delivered at the Milwaukee convention.

The Wednesday morning session was held in the First Baptist church. The main topic for the morning was "A Survey of the World Field by Missionaries From the Front." The countries heard from were India, Japan, Korea, Africa, and China. Rev. Dr. John Henry Hopkins closed the list with an address, "The World for Christ." All of the speaking was of a high order. An abundance of anecdotes gave the speeches freshness and vitality, and they were enthusiastically received. The delegates then went to lunch. Dinner had been reserved for 175 ministers, but 225 appeared at noon. The afternoon and all later sessions were held in the convention hall. The main topic for the afternoon's discussion was "How to Enlist Men in the Evangelization of the World." The subjects and speakers were "Significant World Currents," C. E. Tebbetts; "The Pastor as Leader," Charles E. Bradt; "The Missionary Committee," S. S. Hough; "Missionary Literature," M. D. Eubank; "Business System in Missionary Finance," J. Campbell White. At 6:30 dinner was served in the Y. M. C. A. for the Coöperating committees and the invited guests. In the evening Isaac Taylor Headland spoke on "New Forces in An Old Empire," and J. Campbell White took as his theme "America's World Responsibility."

During Thursday morning a conference on "Stewardship" was held. In the early part of the afternoon denominational conferences took place. Churchmen met in St. Paul's parish house at 1:30. There was a small attendance of laymen present, but those who were there evidenced an intense interest in the matters laid before them. The first speaker was the Rev. Dr. John H. Hopkins, who represented the General Board of Missions. He referred to the Detroit convention

and the good results now apparent. The necessity of a personal canvass was strongly emphasized. The Rev. L. B. Ridgely spoke next. He laid stress on the fact that the world, not any particular part of it, is the mission field. He gave a rapid review of missionary conditions in foreign lands. Bishop Francis lamented the fact that an apathy concerning missions had seized so many of the congregations of the diocese. Two glorious examples of vitality were shown in St. James' Church, New Castle, and St. Paul's Church, New Albany. The Bishop hoped that a similar vitality might be seen throughout the diocese. The resolutions suggested by Executive committee were then adopted, and the chairman was authorized to report at the evening session that the Church in the city of Indianapolis would try to give $3,000 during the next twelve months to foreign missions.

At four o'clock the delegates assembled to hear short speeches from missionaries. The Rev. L. B. Ridgely was one of those who spoke. In the evening the first thing on the programme was to adopt the resolutions submitted for consideration. The amounts promised were then read and the figures as announced reached a total of $76,500. Mr. George Eddy gave an address on "The Ownership and Lordship" of Christ. Bishop W. F. McDowell (Methodist Episcopal) spoke on the theme "Every Christian's World-Field." Simultaneous meetings were held in Butler College and Indiana University School of Medicine, Indianapolis; Purdue University, Franklin College, and Wabash College.

All of the city clergy of the Church were present at various times, and two of the out-of-town clergy came in for that purpose. If the observations of the writer are correct, the Church has been greatly benefited by the convention.

### L. M. M. IN NEW HAMPSHIRE.

The Laymen's Missionary Movement held its New Hampshire convention at Concord, April 9th, 10th, and 11th. As has been the case in many of the conventions, Churchmen took a leading part and gave it their hearty support. Bishop Niles and Bishop Parker gave their approval and took part in the meetings. Bishop Parker made an address on "The Reflex Influence of Missions" at the closing meeting and said grace at the banquet. The two vice-presidents were Mr. Sherman Burroughs and Mr. H. H. Dudley, both Churchmen, Mr. Burroughs presiding and making a strong speech at the banquet. The Church's sympathy with the movement was most impressively shown by the large number of Churchmen attending the convention. More than one hundred out of something over four hundred at the banquet were Churchmen. and in the three cities that contributed the largest number of men, Concord, Manchester, and Nashua, the Church led in each case over any other parish. The convention was full of enthusiasm and inspiration and the sectarian spirit was entirely lacking.

### L. M. M. IN GRAND RAPIDS.

The Laymen's Missionary meeting in Grand Rapids, Mich., opened with a devotional service of preparation on Saturday evening, April 16th. On the following Sunday morning and evening missionaries from the foreign and domestic field spoke at the various services of worship in the city. Our own parishes combined with a mass meeting at St. Mark's pro-Cathedral on Sunday morning, when Dean Davis of St. Louis, Mo., and the Rev. John Henry Hopkins, D.D., secretary of the Fifth Department, made stirring addresses. Mr. John W. Wood of New York had been expected as one of the speakers, but was detained by illness. On Sunday evening Dean Davis spoke again at St. Paul's Church, Grand Rapids, and in Grace Church the address was made by Rev. Dr. J. H. Hopkins. A public mass meeting with missionary addresses by noted speakers was held at 3 P. M. Sunday afternoon, the fine music at this time being led by a piano and organ combined. As the organist for this service did not appear through some misunderstanding as to the time, the Rev. Dr. Hopkins went forward to the instrument and took this part in the same enthusiastic manner in which he gave his missionary addresses for the day.

There was a series of meetings both Monday morning and afternoon; while there was considerable registration of Churchmen from the diocese of Western Michigan, the number fell somewhat below what Bishop McCormick and the committee of Grand Rapids rectors had hoped for. On Monday evening a largely attended banquet was held in Press Hall, where one of the leading speakers was Bishop McCormick, who gave a fine address on the significance of the Laymen's Missionary Movement. The Rev. Dr. Hopkins was also one of the speakers on this occasion. The sessions of the meeting continued on Tuesday with several interesting addresses from missionaries and missionary workers.

## ALBANY.

W. C. Doane, D.D., LL.D., D.C.L., Bishop.
R. H. Nelson, D.D., Bp. Coadj.

### Bishop Doane Convalescing.

Reports to The Living Church indicate that the venerable Bishop of the diocese is recovering rapidly from his recent indisposition.

## CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

### Diocesan Church Club Meets.

A very successful meeting of the recently formed Church Club of the diocese was held in Calvary Church parish house, Utica, on April 18th. It will be remembered from a previous report in this paper the organization of the club was effected in Syracuse. The meeting in Utica was for the purpose of securing Churchmen of Utica, and many new members were obtained. President F. L. Lyman presided, and the Bishop made an address.

## FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

### Confirmation at St. Ambrose's, Antigo.

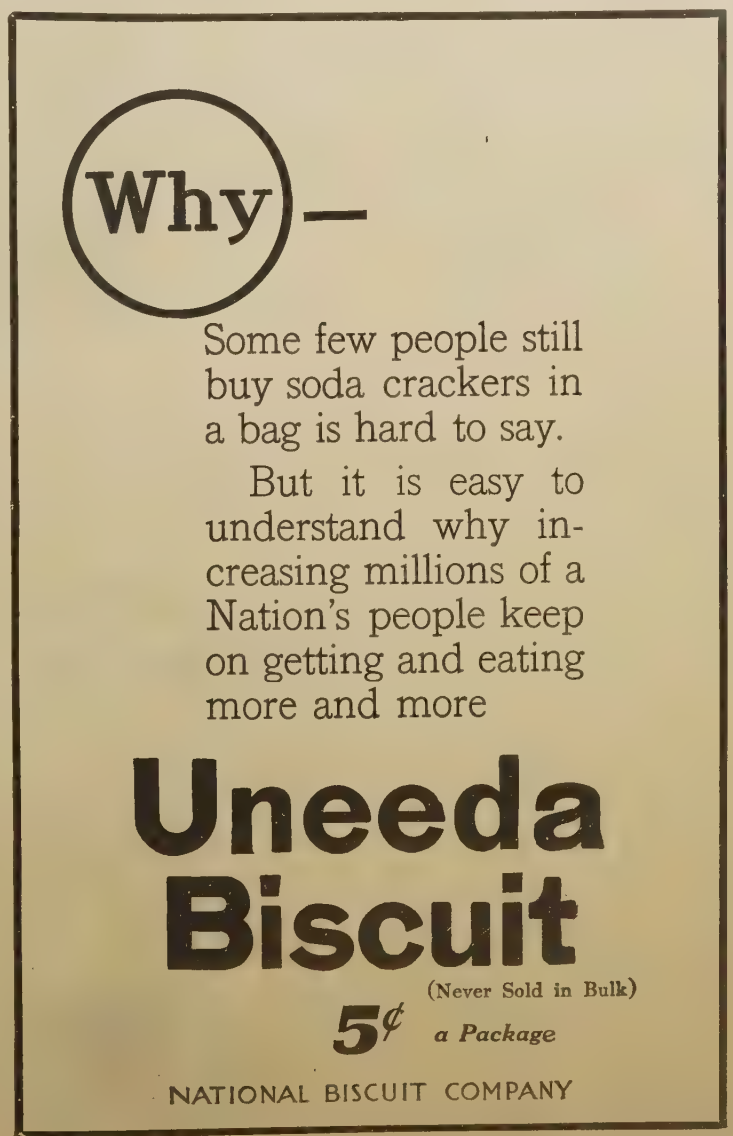
Of a class of sixteen members recently confirmed at St. Ambrose's, Antigo (the largest in the history of the mission), two were prominent business men and ten boys and young men of the choir.

## KANSAS.

F. R. Millspaugh, D.D., Bishop.

### Growth of St. Augustine's Mission, Wichita —Other News.

Excellent work has been done among the colored people of Wichita in what will



Why—
Some few people still buy soda crackers in a bag is hard to say.
But it is easy to understand why increasing millions of a Nation's people keep on getting and eating more and more
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5¢ a Package
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called St. Augustine's mission (the Rev. Percy T. Fenn, D.D., rector). Funds have been raised in a very short time and a building will be erected and finished before September. This is now the third mission connected with St. John's Church, Wichita. All Saints' and St. Stephen's are the white missions.

Miss Juliet C. Smith, who has given of her means as well as herself to the work of the Church in Kansas, having built the parish house of the Church of the Good Shepherd, North Topeka, was called east recently to the deathbed of her father, Dr. Andrew Smith, of New York.

The Rev. H. Percy Silver, Department secretary for the Southwest, will give the month of June to making missionary addresses in Kansas.

## KANSAS CITY.

E. R. Atwill, D.D., Bishop.

### Progress of St. George's, Kansas City.

The offering at the first Easter service in the new St. George's Church, Kansas City, was the largest in the history of the parish, being over $3,500. More than three-fourths of the membership received the Holy Communion. During the past year the parish has acquired some $60,000 worth of property, with a debt of but $25,000, which has been funded and will be taken care of without difficulty. Scarcely was the parish house finished when need of more room arose; accordingly the women have just completed a new club and dining room, which will seat 200 people, and will be opened formally next week.

## KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

### Programme of the Diocesan Convention—Notes.

The programme of the annual Council of the diocese has been issued and provides for two special evening sessions, in addition to the regular business ones, at which time the problem of Sunday school work and of diocesan missions will be discussed by appointed speakers. The Council for the first time in its history is to meet at St. Mark's Church, Louisville, and the preacher is to be the Rev. David Wright, rector of Grace Church, Paducah.

The various Louisville branches of the Junior Auxiliary are planning to present jointly the missionary play, "The Little Pilgrims and the Book Beloved," representatives from each of the branches taking part. The play is in no sense a money-making venture, as no admission is charged and no funds are raised in the diocese in that way, all of the Auxiliary gifts being free will offerings.

Grace Church is another of the Louisville Sunday schools which has recently adopted the graded system of lessons.

## LONG ISLAND.

Frederick Burgess, D.D., Bishop

### Deaths Among the Laity—Annual G. F. S. Service—Notes.

Charles C. Napier, aged 60 years, who resided in the old Napier homestead on Jamaica Avenue, Brooklyn Manor, died on April 9th, after on illness of a few weeks. He is survived by his widow, a daughter, a brother, and a sister. Funeral services were held on Wednesday afternoon in Grace Church, the Rev. Dr. A. C. Bunn, assisted by the Rev. Dr. Arthur Sloane, officiating.

Colonel Elbridge R. Hills, U. S. A., retired, died Thursday, April 14th, at his home, 22 Seventy-seventh Street, Brooklyn, after a two weeks' illness. He was a member of the Sons of the Revolution, the Society of the War of 1812, a Free Mason and Knight Templar and the senior warden of St. John's Church, Fort Hamilton. His widow, who was a Miss Mary Fleming, survives him. Funeral services were held at his late home Sunday, April 17th, at 4 o'clock, and the interment was in the National cemetery at Arlington.

Mrs. I. C. Potts Hicks, wife of Dr. Joseph L. Hicks, died at her home in Flushing on Monday, April 11th, after an illness of three weeks' duration. She was born in Pottsville, Pa., seventy-two years ago and went to Flushing in 1863. She was the daughter of the late George H. and Elizabeth Potts, and was an active member of St. George's Church. Her husband and three daughters survive her.

Funeral services for J. Frederick Marble, manager of the Stuyvesant branch of the Union bank, who died of a shock caused by the closing of that institution, were held on the evening of April 11th at his late residence, 647 Greene Avenue, Brooklyn. The Rev. Winfield Scott Baer, rector of St. George's Church, officiated in the presence of about three hundred friends. The body was removed on Tuesday, April 12th, to Poughkeepsie, where Mr. Marble was born sixty-three years ago.

The annual service of the Girls' Friendly Society in the diocese was held on April 17th in Grace Church, Brooklyn Heights. Bishop Burgess presided, and was assisted by the rector, the Rev. C. F. J. Wrigley, D.D. Bishop Courtney preached. In spite of the severe storm which prevailed in Greater New York and vicinity all day, there was a gratifying attendance.

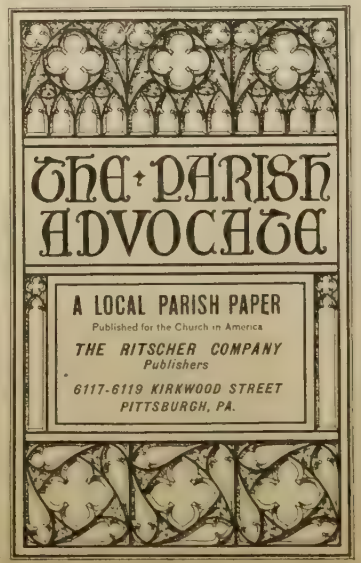
The last services in the old building of the Church of the Nativity, Brooklyn, will be held next Sunday morning and evening. The first services in the new church on Ocean Avenue will be held on May 1st, with appropriate addresses and music.

## MARYLAND.

Wm. Paret, D.D., LL.D., Bishop,
John G. Murray, D.D., Bp. Coadj.

### Four Chinese Confirmed at the Ascension, Baltimore—Various Meetings and Lectures—Plans of St. Andrew's Parish, Baltimore.

Among the members of the large class confirmed by Bishop Murray on the Second Sunday after Easter, April 10th, at the Church of the Ascension, Baltimore (the Rev. Robert S. Coupland, rector), were four Chinese. These had been taught in the Chinese Sunday school, which is one of the most in-

WRITE DEPARTMENT "B" FOR EXPLANATORY BOOKLET


### "THE COLD STORAGE EGG."

**It is Still Doing Business Notwithstanding Investigation by Legislatures and Grand Juries, and the Prices of Meats Are Higher Than Ever.**

A New York grand jury has found thirty indictments against the cold storage combine which is said to have "cornered" the supply of poultry and eggs. But the "cold storage egg" goes right on doing business just the same. Both houses of congress are investigating the increased cost of foods, but the prices of meats continue to soar higher and higher. Just a few days ago an advance of 3½ cents a pound on the price of beef was announced in Chicago, while the price of pork reached the highest point recorded since the civil war.

The investigation has resulted in the usual merry-go-round so often depicted by the newspaper cartoonists. Each one points to his neighbor and says "He is to blame."

While all this is going on, the consumer is helpless. He is getting the worst of it. His grocery and meat bills are soaring skyward, but his wages have not advanced along with the increased cost of living. Fortunately for him he can get along at this time of the year without beef, pork, storage eggs or frozen poultry. The man who has a few hens of his own who are laying real eggs and has a good supply of Shredded Wheat Biscuit in the house is probably the most independent citizen to be found in this free republic of ours. It is a wise man who gets his own eggs from his own hens and who knows the nutritive value of Shredded Wheat Biscuit. Even though he has no chickens or eggs, but knows the nutritive value of Shredded Wheat, he can be independent of the beef trust, the poultry trust, the cold storage eggs and all the other food combines, for a Shredded Wheat Biscuit actually contains more real body-building nutriment than beef or eggs, is much more wholesome, more easily digested and, of course, cost much less. It is always the same price, always clean, always wholesome and nourishing. Being made in biscuit form it makes delicious combinations with fresh or preserved fruits or with creamed vegetables. Persons who know Shredded Wheat Biscuit and the many nourishing and inexpensive dishes that can be made with it will not find it any hardship to do without meat or eggs during the Spring or Summer months.

Two Shredded Wheat Biscuits heated in the oven and served with hot milk and a little cream will supply all the strength-giving nutriment needed for a half day's work. Try it for ten days and notice the difference.


*JUST IMPORTED*

**ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY**

By the Rev. W. J. Sparrow Simpson. 12mo, 375-xvi. pages, including a very full Index. *Price,* $2.00 *net; by mail* $2.12.

*Extract from Preface.*

"The following pages have been written to show the difficulties experienced by Roman Catholics in assenting to the doctrine of Papal Infallibility. No attempt is here made to write a complete account of the Vatican Council. Indeed, many subjects discussed in that assembly are entirely omitted. Our interest is with one doctrine alone. What is attempted is, simply to sketch the inner history of Roman opposition to the dogma in different countries and several centuries, until and after the memorable Decree of 18th July, 1870. We are simply concerned to show the process by which a very considerable section of Bishops, priests, and laity in the Roman Church were constrained to pass from one belief to its opposite."

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**MILWAUKEE, WIS.**

teresting and successful departments of work connected with this church, and one of the two Sunday schools for Chinese conducted under the auspices of the Church in the diocese. In this school there are about twenty Chinese pupils, and fifteen have already been confirmed. The other school is at Emmanuel Church, Baltimore (the Rev. J. H. Eccleston, D.D., rector), and has been in existence for twenty-eight years. Since its organization twenty of its Chinese pupils have been baptized and confirmed. In this school there are now ten pupils under instruction, and four are communicants of the Church.

The annual meeting and dinner of the men of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), were held in the parish house on the evening of April 9th. Mr. George C. Thomas presided and acted as toastmaster. The Bishop Coadjutor was the guest of honor. A number of informal addresses were made, the principal speakers being Mr. A. S. Goldsborough (secretary to Mayor Mahool of Baltimore) and Bishop Murray.

At a missionary meeting held in the chapel of the Church of the Ascension, Baltimore, on April 10th an address was delivered by the Rev. Herbert Parrish, rector of St. Luke's Church, Baltimore.

At the meeting on April 12th of the Men's Club of St. Andrew's Church, Hamilton, Baltimore county (the Rev. L. B. Browne, priest in charge), Joseph S. Ames, Ph.D., professor of Physics at the Johns Hopkins University, delivered a most interesting lecture on "Comets," with special reference to Halley's comet. Dr. Ames, who is one of the most distinguished scientists of America, is a devoted Churchman and a vestryman of Mount Calvary Church, Baltimore.

St. Andrew's Church, Baltimore, has just begun the publication of a monthly parish paper under the auspices of the Men's Guild and with the vicar, the Rev. Douglas Hooff, as editor. St. Andrew's is planning for the completion of its church building in order that there may be not only seating capacity for the growing congregation, but sufficient space for the proper accommodation of the clergy and choir. For this work $15,000 at least is needed, and this estimate still leaves the front of the present building practically untouched. But the present outlook is quite encouraging, as between $6,000 and $7,000 is already in hand for this purpose, to which may be added a pledge for $1,000 additional, on the condition that no debt is incurred, and gifts and offerings to the amount of $350, recently made to the fund, mainly through the kind interest of the rector, the Rev. Dr. Eccleston.

## MASSACHUSETTS.

**Wm. Lawrence, D.D., LL.D., Bishop.**

### Thanksgiving Festival at St. Ann's, Dorchester — Bishop Courtney Addresses Baptists—Personal Notes.

A thanksgiving service and festival was held at St. Ann's Church, Dorchester, Boston, on the evening of April 21st, to celebrate the freeing of the parish from debt, which has been accomplished under the excellent leadership of its rector, the Rev. Frederick A. Reeve, who has worked hard to bring the parish up to its present state of prosperity. The Bishop was represented at the service by Archdeacon Babcock, who made an address heartily congratulating both rector and people on their admirable accomplishments. Mr. Reeve also spoke, and an interesting feature was the burning of the mortgages on both the church edifice and the parish house. Following the Church service there was a social gathering. Mr. Reeve, who formerly was a curate at the Church of the Advent, will celebrate the tenth anniversary of his admission to holy orders in May.

Bishop Courtney was in Boston April 13th as the guest of the Women's Baptist Social Union on the occasion of its thirteenth "gentleman's night." His address constituted a strong plea for unity among Christian people and the spirit of mutual understanding which will drive out bigotry and ill-will. He said that disunion was a great hindrance to missions, for, he asked, how can people believe what we try to teach them when divisions exist among those who call themselves Christians?

The Rev. Charles G. Reade, Canon of St. Paul's Cathedral, Cincinnati, was a guest in Boston for a few days lately, and was one of the interested visitors to the diocesan convention. Another visitor here was the Rev. H. R. Neely of Kokomo, Ind., who is a son of the late Bishop Neely of Maine. Mr. Neely was a guest of the Society of St. John the Evangelist, and had come East to try and interest Church people in his work in Kokomo. Another welcome visitor to Boston has been Rev. Charles W. Douglas, canon of St. Paul's Cathedral, Fond du Lac, who was a guest of the Rev. Dr. van Allen.

The wedding of the Rev. Reginald Heber Coe, rector of All Saints' Church, Belmont, and Miss Frances Lucille Rathbone, took place at Oakfield, N. Y., the home of the bride's parents, Wednesday, April 20th. Mr. Coe was formerly president of De Veaux College at Niagara Falls, N. Y.

## MICHIGAN.

**Charles D. Williams, D.D., Bishop.**

### Requiem for Rev. Charles Mockridge.

On the morning of Low Sunday, the mission church of St. Philip's, Detroit, was crowded with friends from all parts of the city of the late Rev. Charles Mockridge, formerly for five years priest in charge of the mission, for whom a requiem celebration was held. The celebrant was the Rev. Wm. L. Torrance, at present in charge, assisted by the Rev. O. Edgelow, and the Rev. W. Warne Wilson, an intimate friend of the late priest, who preached the sermon.

## NEWARK.

**Edwin S. Lines, D.D., Bishop.**

### Rector Instituted at Bayonne.

The Rev. Warren van H. Filkins was instituted rector of Calvary Church, Pamrapo, Bayonne, on Sunday, April 10th. Archdeacon Jenvey acted for Bishop Lines.

The Rev. Everard P. Miller has retired from the rectorship of St. Thomas' Church, Roseville, Newark, to take a much needed rest from parochial cares.

## OHIO.

**Wm. A. Leonard, D.D., Bishop.**

### Banquet to Steubenville Churchmen.

The Knights of St. Paul gave a banquet complimentary to the men of St. Paul's Church, Steubenville, on April 7th, about a hundred guests being present. Among the speakers were the rector, the Rev. Wm. Sidener, the Rev. Robert Kell, Joseph B. Doyle, and G. B. Huff.

## SOUTH DAKOTA.

**F. F. Johnson, D.D., Bp. in Charge.**

### Notes of the Churches at Spearfish and Belle Fourche.

The Rev. A. W. Bell, the diocesan missionary, had sent out a letter to the parishioners of the Church of the Angels, Spearfish, in regard to the Easter offering, and the result was gratifying. For the second time, he announced that the mission will pay all of its missionary apportionment and its diocesan assessments. It did this for the first time in its history last year.

St. James' Church, Belle Fourche, is a new edifice finished last autumn, in a rapidly growing country. It was started through the energy of the missionary and help of the members and business men of the town and was enabled to open free of debt through the kindness and generosity of the late Bishop Hare and a final gift from the American Church Building Fund Commission. The Easter services were conducted by the Rev. A. W. Bell, and the church was crowded both morning and evening.

## SOUTHERN OHIO.

**Boyd Vincent, D.D., Bishop.**

### Parochial Mission at Nelsonville.

Archdeacon Dodshon of Columbus has just concluded an interesting and helpful mission in Nelsonville. Large congregations attended each evening for seven nights. Every night between eight and ten questions were answered, all on the Church, Bible, and Prayer Book. Special Gospel hymns were sung. The Rev. A. W. Buckland, general missionary, assisted the Archdeacon.

## VERMONT.

**A. C. A. Hall, D.D., Bishop.**

### Offerings for Missions — Progress on the New Parish House at Burlington.

Good reports have been received of the amounts given by rural Sunday schools in the diocese as Lenten offerings for missions, the two heading the list being St. Luke's, St. Albans, with $147.61, and St. Paul's, Burlington, with $123.59.

The work of rebuilding the parish house in Burlington is progressing favorably. Some changes are being made in the interior


## MISCHIEF MAKER

**A Surprise in Brooklyn**

An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says:

"When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but, in reality, the poor little thing was starving, his mother's milk not being sufficient nourishment.

"One day after he had cried bitterly for an hour, I suggested that my wife try him on Grape-Nuts. She soaked two teaspoonfuls in a saucer with a little sugar and warm milk. This baby ate so ravenously that she fixed a second, which he likewise finished.

"It was not many days before he forgot all about being nursed, and has since lived almost exclusively on Grape-Nuts. To-day the boy is strong and robust, and as cute a mischief-maker as a thirteen months old baby is expected to be.

"We have put before him other foods, but he will have none of them, evidently preferring to stick to that which did him so much good—his old friend Grape-Nuts.

"Use this letter any way you wish, for my wife and I can never praise Grape-Nuts enough after the brightness it has brought to our household."

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arrangements which it is believed will prove to be improvements. The chapel will be in a part of the edifice rendering it possible to have an entrance from the street, and will be 29 x 32 feet in size. The Easter offering in this parish amounted to $1,530, a large portion of which was devoted to the fund for furnishing the rebuilt parish house.

## WASHINGTON.

ALFRED HARDING, D.D., Bishop.

### Diocesan News Notes.

TO GIVE members of the congregation of Epiphany parish, Washington, an opportunity to inspect their new church home, the ladies of the board arranged for a reception, at which all could see how admirably the building has been planned and equipped, and how complete it is in all respects. The reception was held Thursday, April 14th, from 3 to 6 P. M. The new chapel, which was given as a memorial of Miss Sarah H. Coleman by one of her nieces, was greatly admired. It is finished in oak throughout. The wainscoting of the chancel was particularly remarked upon. Rev. E. H. Ingle is the chaplain of the home.

THE Rev. JOHN W. NICHOLS of Shanghai, China, son of the Bishop of California, is to visit Washington in a few days. Mr. Nichols has been invited to preach at the Church of the Ascension on Sunday morning, April 24th. He has also been asked by the Rev. E. N. Mott of the Church of the Advent to preach in that church.

IN RESPONSE to the personal invitation of the Bishop, the Senior Brotherhood Assembly met at the episcopal residence on Monday, April 18th, when Bishop Harding delivered an address. The members of the Junior Assembly will also meet the Bishop on the following Monday, April 25th. At this latter meeting matters connected with the Tri-Diocesan convention will be discussed.

THERE WAS a special meeting Monday last of the board of governors of the Episcopal Eye, Ear, and Throat hospital, when plans for the proposed memorial building were considered.

## WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

### Clerical Gathering at Worcester—Service in Memory of Rev. J. C. Tebbetts—Notes.

THE PARSONS' Club of Worcester county met on April 4th in St. Matthew's parish house, on the occasion of the birthday of the Rev. Henry Hague, rector of St. Matthew's Church and dean of the convocation of Worcester. The speakers were the Rev. David Sprague of Clinton, who also, in the name of the club, presented to Mr. Hague a complete set of brass desk ornaments and equipment.

ON THE Second Sunday after Easter there was held in St. John's Church, North Adams, a service in memory of the late Rev. John C. Tebbetts, who had been rector of the parish for almost twenty years. At the Eucharist the Bishop of the diocese, was celebrant, and the Rev. Dr. I. P. Bissell, temporarily in charge of the parish, the Rev. Dr. E. D. Tibbits, rector of Hoosac School, and the Rev. A. J. Holley of Hoosick assisted in the service. The Bishop preached the memorial sermon, an eloquent appreciation of the life and work of the departed priest.

THE CHURCH people of Worcester are to entertain the New English Local Assemly, B. S. A., on May 6, 7, and 8.

THE Rev. DAVID SPRAGUE of Clinton preached the sermon at the evening service at All Saints' Church, Worcester, on the Sunday after Easter, on the occasion of the visit of the Worcester Odd Fellows to that Church.

DURING the month of March, Mrs. Charles Ranlet presented to All Saints' Church, Worcester, Mass., a set of silver vessels for private Communion, in memory of her mother, Mrs. Charles W. Smith.

## WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

### Churches to be Consecrated at Springville and Belfast.

ST. PAUL'S CHURCH, Springville, is to be consecrated on April 20th and Grace Church, Belfast, within a few weeks. Both are missions under the Archdeacon of Buffalo. Neither, however, had the ministrations of a resident clergyman. Belfast has been served by the incumbent at Angelica, while Springville has at times been visited by the rector at Ellicottville; Springville, however, was established and has been chiefly cared for by the Laymen's Missionary League, readers going out from Buffalo. Several churches have been built through their efforts.

## WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

### Cathedral Chapter Reorganized—Woman's Auxiliary Meets — Work Among the Shoshoni.

THE CANONS adopted for the District are those of the diocese of Kansas. Under these canons the Cathedral chapter has been reorganized and enlarged to take care of some of the missionary work of the district. A vestry has been elected to attend to the work of the parish. The Bishop is rector of the Cathedral and nominates the Dean to the vestry. The Very Rev. Arnold Bode continues as Dean. The vestry is taking steps to have suitable rooms prepared in the Cathedral property for Archdeacon Dray and also for a registrar. Dean Bode will act as registrar for the present. The Archdeacon will leave Cheyenne early in May, and will spend about a month in Cody, when he will return to Laramie, which will then be his headquarters.

A SPECIAL meeting of the Woman's Auxiliary was held at the Governor's House on the invitation of Mrs. B. B. Brooks, who is an


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"I had been troubled some time with my heart, which did not feel right. This trouble grew worse steadily.

"Sometimes it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill, it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the relief to leaving off coffee and the use of Postum.

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active worker in St. Mark's, Cheyenne. The election of officers took place, and three delegates were also elected to attend the meeting of the Auxiliary in Laramie in June, at the time of the convocation. Mrs. N. S. Thomas gave an interesting address on the "United Offering," and the Bishop drew special attention to the fact that this offering is markedly unique in that it comes the closest to anything like really united action in the Church. The "Blue Boxes" were opened and the meeting was most successful throughout.

A Sunday school has been started at Fort Washakie, on the Reservation, and, although only a few weeks old, has sent $6 as an offering for missions. At a session recently eight children were baptized. The Rev. John Roberts is priest in charge and Miss A. R. Ross is superintendent. A sewing club has been started among the Shoshone women, which meets weekly. Religious instruction from pictures is given both in English and Shoshoni. A class of about twenty boys and girls at the Government school is being prepared for baptism. The Sunday school under the Rev. Sherman Coolidge sent at Easter an offering of $80 to the Missions House, New York, which the scholars had earned during Lent.

As comparatively little attention seems to have been given to plans for church buildings which would cost $3,000 and less, the Bishop was delighted to receive from Messrs. Brigham, Coveny & Bisbee of Boston, Mass., the gift of a full set of blue prints of plans of churches about this size. The prints are complete in every particular, and it is hoped that they will be of the greatest benefit to the district at large.

The Lenten offering of the St. Mark's Sunday school at Cheyenne has reached $110.

## CANADA.

### Serious Illness of the Bishop of New Westminster—Other News of the Dominion.

*Diocese of New Westminster.*

Much concern is felt at the condition of Bishop Dart, who was stricken with paralysis April 7th. His state during the days following was critical. The Bishop was holding confirmations in the first week of April up to the time of his seizure.—The offerings at Easter are given to the clergy in this diocese, and in Holy Trinity Cathedral, New Westminster, the offertory amounted to $330.—A new church (St. Michael's) is to be built in the mission at Merritt, this having been provided for in the visitation of Archdeacon Pentreath to that district.

*Diocese of Toronto.*

A series of meetings was held at the Synod offices, Toronto, the second week in April, of the committees of the General Synod of Canada, under the direction of the Primate. One day, the 11th, there was a conference of the representatives of the universities and theological colleges, united under a canon of the Provincial Synod for the purpose of examining candidates for the degree of Doctor of Divinity. The committee adopted in principle a scheme to extend the influence of the central board of examiners by including on it representatives from the universities and colleges throughout the whole of the Dominion, instead of, as at present, confining it to eastern institutions. A committee was appointed to confer with the universities, composed of the Primate (convener), Canon Vroom, King's College, Windsor, N. S.; Dr. Alnott, Bishop's College, Lennoxville; Dr. Abbott Smith, Montreal Diocesan College; Canon Cody, Wycliffe College, Toronto; the Rev. F. H. Cosgrove and Dr. Worrell of Trinity College, Toronto, and Principal Waller of Huron College, London.—The diocesan Woman's Auxiliary meeting begins in Toronto, May 2d. The Rev. Dr. Paterson Smith of St. George's Church, Montreal, is to preach the sermon at the service in St. James' Cathedral, Toronto, at the opening of the Woman's Auxiliary meeting, May 3d.

*Diocese of Quebec.*

At a meeting of the Corporation of Bishop's College, Lennoxville, April 8th, Mr. Tyson Williams was elected headmaster, to succeed the Rev. W. D. Standfast, resigned. Mr. Tyson Williams was head of the preparatory school for some time, and since Mr. Standfast's resignation has been acting headmaster of the whole school.

*Diocese of Niagara.*

The annual meeting of the diocesan Board of the Woman's Auxiliary will be held in Hamilton, April 27th and 28th. The Juniors hold their meeting on the 26th.

*Diocese of Ontario.*

At the April meeting of the vestry of St. Thomas' Church, Belleville, the bequest of the late Rev. Canon Burke was voted on and it was decided that it should be given to the fund for the new parish hall.—The financial reports for St. George's Cathedral, Kingston, for the past year are very satisfactory, the money expended being entirely covered by subscription.

*Diocese of Ottawa.*

A new organ is to be purchased for St. John's Church, Ottawa, at a cost of about $4,000, and as soon as possible the choir is to be vested. The old organ has been given to the Shingwauk Home Indian School.—


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SEVERAL of the Ottawa parishes have postponed their vestry meetings to the end of April, while All Saints' and St. Matthew's will not hold theirs till May.

*Diocese of Toronto.*

GREAT SYMPATHY is felt for the Bishop of the diocese in the loss of his mother. Mrs. Sweeny died in Montreal, April 13th.—A MEMBER of the congregation of Grace Church, Toronto, laid an offering of $250 upon the plate, as a sign of his thankfulness for blessings vouchsafed to his family and himself, on Easter Day.

*Diocese of Huron.*

OWING TO ill health the Rev. J. G. Perdue leaves his work as assistant priest in St. Paul's Cathedral, London, at the beginning of May, having resigned his position. He intends returning to England.

## The Magazines

AMONG the principal contents of the *Hibbert Journal* (quarterly) for April are articles on "Remarques Sur Le Volume 'Jesus Ou Le Christ,'" by M. Loisy, in the French language, accompanied by a translation into English; "The Three Voices of Nature," by Professor J. Arthur Thompson; the "Two-Mindedness of England," by Professor Michael Sadler; "Psychical Research and Current Doctrines of Mind and Body," by the Rt. Hon. Gerald Balfour; "The Message of Paul to the Present Age," by the Hon. Lady Welby; "The Revision of the Book of Common Prayer," by the Rev. W. Manning; and "The Futility of Absolutism," by Professor R. B. Perry.

THE CONTENTS of the April *Hampton's* are both varied and interesting. There are several excellent short stories. Among the special articles "The Prodigal Daughter," by Rheta Childe Dorr, is a vivid description of the evils of the dance halls and of the efforts being made to rescue young girls who have come under their influence. "The Great Millionaire Mill" is a remarkable story of the Southern Pacific Railroad and of the "colossal fortunes founded on government privileges that have laid increasing tribute upon the households of America," by Charles E. Russell. "The Vast Riches of Alaska," by Benjamin B. Hampton, is the continuation of a series of articles printed in this magazine last year, and promises to be of at least equal interest.

THE CONDUCTORS of the *Century* Magazine state that in future that periodical will give considerable space to contributions which have especial value to all interested in the cause of religion. It is announced that there will appear, beginning in the May number, a series of papers on the revival of interest in Bible study. That one of America's leading literary magazines proposes to give especial attention to religious matters is a good sign of the times.

IT IS EASY to dream of the wonderful things that might be accomplished if only our time and movements were entirely under our own control, if there were no fretting obligations, no ties of kinship or circumstances to interfere. But any life that is or would be of any value to the world has a hundred claims upon it, claims that cannot be rightfully put aside, and however one may chafe and fret for liberty, it cannot be found in repudiation or flight. A debt disowned is not a debt paid. Only the useless are neither needed nor wanted, and one's value may be fairly gauged by the demands upon his time, interest, affection, and labor. The bonds of love and duty are worth far more than any freedom that can be found outside of them, and no "career" can compensate for neglect of God-given responsibilities.—*Selected.*


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